A TREATISE OF FAITH,

Diuided into two Parts.

The first shewing the

NATVRE,

The second, The life of

FAITH.

Both tending to direct the weake Christian how he may possesse the *whole Word of God as his owne*, ouercome temptations, better his obedience, and *liue comfortably in all estates.*

BY

IOHN BALL.

HAB. 2.4.

The Iust shall liue by his faith.

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THE PREFACE TO *THE READER.*

GLorious thinges are ſpoken of the grace of graces Faith in the Scriptures, God ſetting himſelfe to honour that grace that yeelds vp all the honour vnto him in Chriſt; who indeed is the life of our life, and the ſoule of our ſoule. Faith only as the bond of vnion bringeth Chriſt and the ſoule together, and is as an arterie that conueyes the ſpirit from him as the heart; and as the ſinnewes which conuey the ſpirit to mooue to all dutie from him as head, whence Saint *Paul* maketh Chriſts liuing in vs, and our liuing by faith all one, *Gal.*2.20. Now that which giueth boldneſſe and libertie to faith, is not only Gods aſſignement of this office to it in the couenant of grace to come vnto Chriſt, and vnto him in Chriſt to receiue grace, but likewiſe the gracious promiſes whereby the great God hath ingaged himſelfe as a debtour to his poore creature, for all things needfull to life and godlineſſe, vntill that bleſſed time when we ſhall be put into full poſſeſſion of all things wee haue now only in promiſe; when faith ſhall end in fruition, and promiſes in performance. Faith firſt lookes to this word of promiſe, and in the promiſe to Chriſt, in whom and for whom, they are yea and *Amen*, both made

and performed. And in Christ it eyeth God in whom it last resteth, as its proper center and foundation, otherwise how should wee weake sinfull creatures dare to haue any intercourse with God that dwelleth in that light that none can attaine vnto, if hee had not come forth and discouered his good pleasure in Christ the substantiall Word, and in the word inspired by the Holy Ghost for the good of those whom God meant for to make heires of saluation. Now these promises whereon all our present comfort and future hope dependeth, lie hid in the Scriptures, as veines of gold and siluer in the bowels of the earth, and had need bee laid open, that Gods people may know what vpon good grounds to lay claime vnto. Those therefore that search these mynes to bring to light these treasures deserue well of Gods Church. We commend, (and not without cause) the wittie industrie of those that from Springs remote bring Riuers to Cities, and by Pipes from those Riuers deriue water to euery mans house for all domesticall seruices: much more should we esteeme of the religious paines of men that bring these waters of life home for euery man his particular vse, in all the passages and turnings of this life. In which regard, I doe not doubt, but the paines of this godly, painfull, and learned man will find good entertainment of all children of the promises that hope to inherit them, who hath with great paines, and with good euidence of spirituall vnderstanding, endeauoured to cleare most matters concerning faith; and likewise discouered the varietie and vse of the promises with teaching Christians how to improue their riches in Christ heere spread before them, how to vse the shield of Faith, and the sword of the Spirit vpon all occasions, that so they might not only be beleeuing but skilfull Christians, knowing how to mannage and make the best aduantage of their faith, and the word of faith. Which if they could doe, there would another manner of power and beautie shine in their liues then doth. Heeis a man that hath formerly deserued well

of

of the *Church*, but in a more ſpeciall manner fitted for a Treatiſe of this nature, as hauing beene put to it, to know by experience what it is *to liue by faith*, hauing in ſight for matters of this life very little whereupon to depend. Thoſe that are driuen to exerciſe their faith, cannot but find God faithfull, as neuer failing thoſe that truſt in him, they ſee more of God then others doe. If it be obiected that others of late time haue digged in the ſame mine, and laboured in the ſame field, and to good purpoſe and ſucceſſe: I anſwer, it is true, the more this age is bound to God that directs the ſpirits of men to ſo vſefull, ſo neceſſarie an argument, ſeeing without faith wee haue no communion with the fountaine of life, nothing in this world that can yeeld ſetled comfort to ground the ſoule vpon, ſeeing without it the faireſt carriage is but emptie and dead moralitie, neither finding acceptance with God, nor yeelding comfort to vs in our greateſt extremities, and by it God himſelfe, and Chriſt with all that he hath done, ſuffered, conquered, becommeth ours and for our vſe. Beſides none that I know haue written in our Language ſo largely of this argument, and ſuch is the extent and ſpiritualneſſe of this heauenly point, that many men & of the greateſt graces & parts may with great benefit to the Church, diue and digge ſtill into this myſterie. Neither let any except againſt the multitude of quotations of Scriptures, they are brought vnder their proper head, and ſet in their proper place, and the matter it ſelfe is cut out into varietie of parts. Store (as wee vſe to ſpeake) is no ſore, we count it a delight to take out of a full heape, the more light, the conuiction is the ſtronger, what ſutes not at one time will ſute our ſpirits and occaſions at another, and what taketh not with one, may take with another. But the full and well handling of matters in this Treatiſe carries ſuch ſatisfaction with it, that it frees mee from neceſſitie of further diſcourſe, and mine owne preſent weakneſſe of bodie taketh mee off. Only I was willing to yeeld that teſtimonie to the fruitfull paines of a faithfull

labourer in Gods Vineyard, that I iudge it deseruedly. Receiue it therefore, Christian Reader, with thankes to God that stirreth vp such helpers of that faith by which wee liue, stand, conquer, and in which we must die, if we looke to receiue the end of our faith, the saluation of our soules.

Richard Sibbes.

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3. *We must pray earnestly that God would increase our faith, seale vs by his Spirit, lead vs in the way of peace, cause vs to grow vp in holinesse, make vs wise to prize and value, to taste and relish the ioyes of Heauen, and assure our consciences of right and title to that euerlasting inheritance.* p.277.278

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The

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6. *It coueteth increase of grace and sanctification.* p. 293.294
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1. When

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3. *Wee haue a commandement to beliene as well as to proue our selues, both which must bee compleate together.* ibid.

4. *If thou canst not find in thy selfe what thou seekest after, come vnto Iesus Christ, and beliene in him, that thou mayst receiue what thou seekest.* p.312

3. *The distressed soule must learne, that the grace of God worketh not alwayes alike in his children.* p.312

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2. *He must complaine of the malice of Sathan; and instantly intreate the Lord to pardon sinne, bridle, restraine, and tread Sathan vnder foot.* p.314.315

3. *He must cease to muse on the temptations of Satan, and stirre vp himselfe courageously, valiantly to trust in the mercies of the Lord, and rely vpon his grace.* p.316 317

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2. *Measure.* ibid.

3. *For a moment.* p.321.322

4. *In loue and tenderneſſe.* ibid.

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I stender ouer them in trouble. p.323.324

And present for their helpe. p.324.325

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2. *Faith in God is the only ſtay and ſupport of the heart in trouble and affliction.* p.326.327

3. *Faith is the ſhield of the ſoule, whereby it is defended against all the fiery darts of the Deuill.* ibid.

4. *Faith only ſupplies all our wants in affliction.* pag. 326.327

5. *Afflictions profit not, if they bee not mixed with faith in them that beare them.* ibid.

The godly are allowed to liue by faith in afflictions.

For 1. *Godlineſſe hath the promiſe of this life, and that which is to come.* p.327

2. *The godly haue had this confidence in former times, whoſe practice is both a token of our priuiledge, and patterne of our dutie.* p.328

3. *God is hereby much glorified, that wee relie vpon him as our rocke of defence.* ibid.

4. *The Lord commandeth vs to waite vpon him in times of trouble.* ibid.

5. *Confidence in God doth the more binde him, as it were, to doe vs good.* p.328.329

The acts of faith in respect of these promises.

1. *It looketh vnto God, and acknowledgeth his hand in all afflictions, whosoeuer be the instruments.* p.329.330

2. *It teacheth that wee are in such distresses out of which none can help vs, but the strong helper of* Israel. p.330

This drawes the heart from carnall repose in meanes or friends, and expels vexations and distracting cares. ibid.

3. *It wisely directeth vs to consider, that the cause of all misery and sorrow is sinne.* p.330.331

4. *Faith meekeneth the heart willingly to submit it selfe to the good pleasure of God, and patiently to beare his correction.* p.331

Faith comforteth the conscience, and curbeth vnbridled passions. ibid.

The considerations, whereby faith perswadeth vnto meeknesse, be many, strong and irresistible. As,

1. *The desert of sinne, which is farre greater then any thing we suffer.* p.332

2. *The hand that layeth the rod vpon our backe,* viz. *God our most wise, iust, gracious and louing Father.* ibid.

3. *That this Cup, how bitter and wringing soeuer, is a medicine to cure, not a poyson to destroy; ministred in great loue and tender compassion to driue out corruption, confirme faith, preserue from falling, strengthen grace, weane from the world, and bring neerer vnto God.* p.332.333.334

4. *After serious humiliation faith bringeth tidings, that God will looke downe from Heauen in mercy, and send helpe in fittest season.* p.335

5. *Faith doth re-minde vs of our conformity with Christ in afflictions, and of his partnership with vs therein.* p.335.336

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6. *True and vnfained confidence will not keepe silence in the eares of the Lord, nor cease to importune his aide, &c.* P.337.338

7. *It rayseth the heart, being conscious of it weakenesse, to rest vpon the Lord for strength, who makes vs able to doe all things through his strengthening of vs.* pag. 338.339.340

8. *By faith the godly heart is drawne to vse all meanes of helpe, that God in his prouidence doth afford, but resteth quietly vpon Gods promises, and assurance of his presence aboue all likelihoods and appearances.* P.340.341

This manner of dependance on the promises which faith worketh, is absolute without limitation of time, measure of affliction, or manner of deliuerance. P.341.342

What faith turneth it selfe to meditate vpon for support in this case. P.342.343

9. *Faith belieueth one contrary in another, and out of the deepest distresses gathereth assurance of sweetest deliuerances.* P.343.344

10. *It reioyceth in tribulations, and triumpheth before the victory.* P.345

We must liue by faith in the heauiest afflictions, and of longest continuance. P.345.346

The acts of faith in this case.

1. *It teacheth that many and strong afflictions of long continuance are no more then necessary.* P.346.347

2. *Faith in the greatest extremities suggesteth, that we are vnder the hand of God, who correcteth in measure, and for our profit; who hath determined the time and weight of our afflictions, and by his blessing will turne them to our good.* P.347.348

3. *Faith setteth a man about this worke, that is seriously to make inquiry into his heart and wayes, deeply to humble himselfe before God, and feruently to intreat mercy for sinne past, wisdome to make vse of present misery, and*

fauour to be set free. P.349.350

4. *Faith raiseth the heart to expect abundance of mercie from God, and through prayer and supply of the Spirit to reape profit and taste comfort answerable to the sorrowes it hath felt and endured.* P.350.351

Liuing by faith in times of tryall and visitation, doth fit and prepare the heart to thankefulnesse when light shall shine from on high: and that so much the more, as our afflictions haue beene the sharper. P.351

In affliction faith seemeth to be most weake, and corruption most stirring.

1. *Many doubtfull thoughts ascend in Christians hearts, partly because they know not that they are allowed to liue by faith in an afflicted state, partly, because they iudge amisse of their afflictions.* P.351.352

2. *Gods physicke, whilst it is driuing out corruption, makes vs feele and complaine of it more then euer.* P.352

3. *In afflictions faith is tryed, the sweetnesse of it is not so much felt.* ibid.

4. *It is the office of faith to receiue the potion, and further the kindly working of it, which cannot be done, vnlesse it stirre vp godly sorrow, and wrestle painfully to driue out corruption.* P.352.353

Helpes to stirre vp faith in deepe afflictions when all meanes faile.

1. *Wee must lay open our sorrowes before the Lord, and powre out our complaint before him.* pag.353.354

2. *Confesse our sinnes with hatred and godly sorrow* ibid.

3. *Take vp our hearts for halting through vnbelieue, and call vpon them to rest in the promise of diuine aide, assistance and deliuerance.* 354.355

4. *Importune the Lord, and direct our supplications before him.* P.355.356

5. *Quicken our resolution to trust in the Lord at all times, euen when all refuge faileth.* P.356

CHAP.

Chap. VIII.

God hath made many promises of earthly blessings. p.357

In speciall the Lord promiseth length of dayes, health, strength, wealth, fauour, peace, ioy, good successe, safety, good Name: and all these not only to the righteous themselues, but to their children and posterity. pag.358 359.360

It is necessary to beleiue these promises, for,

1. *Faith in these promises doth kill couetous desires, distrustfull and distracting cares.* p.360.361

2. *He will neuer renounce carnall supports, who makes not God the stay of his soule for outward things.* ibid.

3. *Beliefe in God brings good successe.* ibid.

4. *If we cleaue not to the promises of God made concerning temporall things, we shall adhere to the promises of life with lesse assurance.* p.361.362

5. *Faith sweetneth and sanctifieth vnto vs the vse of all outward comforts vnder our hands.* p.362

The godly are allowed to liue by faith touching these promises. For,

1. *Seeing God hath giuen Christ for vs, how shall he not with him also freely giue vs all things.* p.362.363

2. *The Lord by couenant hath promised to furnish his people with all needfull blessings pertayning to this life.* p.363

3. *God is our faithfull Creatour, we the worke of his hands: He is our Shepheard, we the flocke of his pasture: He is our Father, we his children.* p.364.365

4. *The patient expectation of the Saints hath confirmed this, that God will not bee wanting to his children in things of this life.* p.365.366

The acts of faith in respect of these promises.

1. *It preserueth from the vse of all vnlawfull meanes, knowing that nothing can prosper which God approueth not.* p.366.367

2. *Faith is painfull, prouident and frugall.* p.367
3. *It maketh inquiry into the heart, turneth from euill, and seeketh the face of the Lord earnestly.* ibid.
4. *It stirreth vp to pray without distrustfull, fruitlesse, excessiue care, &c.* p.368
5. *It seeth riches in God, submitteth to his wisdome, resteth in his loue, and so maintaineth a Christian in some measure of contentation.* p.368.369
6. *In prosperitie it keepeth the heart in an holy temper and disposition; in humility and meekenesse, tendernesse and compassion.* p.369.370
7. *It prayeth as earnestly for the sanctification of prosperity, and Gods blessing vpon the meanes, as for the meanes themselues if they were wanting.* p.370.371
8. *It makes heauenly minded in the vse and possession of a prosperous estate.* ibid.
9. *Faith breeds godly iealousie and suspition, lest the heart should be drawne away with the pleasing delights of things transitory.* p.371.372
10. *It mindeth vs of our change, euen when our mountaine seemeth strongest.* p.372.373
How to liue by faith in the vse of meate and drinke.
1. *By faith we learne out of the Word of God, who hath sonne-like interest and title vnto the creatures, what creatures are sanctified vnto our vse, and how each man must sanctifie them by a reuerent and holy vse.* p.373
2. *It receiueth them not as the fruit of our fore-cast, labour, or desert: but as gifts of Gods bounty, yea, as gifts of the gracious couenant.* p.373.374
3. *By faith we are taught, that man liueth not by bread only, but by the prouidence of God, and his blessing vpon his owne ordinance.* ibid.
This perswasion takes the heart off the creature, and lifteth it vp vnto the Lord in earnest and pertinent prayer. pag. 374.375
4. *It teacheth to bee heauenly-minded, labouring to taste*

taste Gods goodnesse, and feele his gracious presence with our spirits at our sweetest feasts. P.375

5. *Faith worketh the heart to sobriety and moderation, watchfulnesse and feare, lest it should bee ensnared and drawne away with these delights.* P.375.376

6. *It lifteth vp the soule in thankesgiuing.* pag.376 377

7. *Faith is frugall, compassionate, industrious.* pag. 377.378

CHAP. IX.

THE Lord cals for *willing, chearefull, vniuersall, vnfained, constant obedience.* P.378.379

Looke what seruice the Lord doth expect and call for, that hee will inable his people in couenant to performe. P.379.380

The obedience of the faithfull is imperfect, but pleasing. P.380.381

This faith is most necessary to the leading of a Christian life, scil. to rest vpon God for ability to doe what hee requireth, &c. For,

1. *The word of grace teacheth vs to deny vngodlinesse, &c.* P.381

2. *Want of belieuing the precepts is the cause why many doe still continue in the practice of diuers things inconuenient.* ibid.

3. *Ignorance in this point is the cause why some of the better sort of people are off and on, &c.* ibid.

4. *Faith carrieth a man whither soeuer he shall see the Lord to goe before him.* P.382

5. *Our present faith is commensurable to our fidelitie in Gods Commandements.* ibid.

6. *That act cannot please God, which is not animated by faith.* P.382.383

7. *When a Christian knowes not, whether hee shall haue strength to doe what God requireth, or his poore ser-*

seruice shall find acceptance, it must needes occasion many feares and doubts, deadnesse and vnchearefulnesse, pag. 383.384

8. *Confidence in God to be inabled, strengthened, and accepted, will cut off temptations and discouragements, and nourish courage, resolution, and forwardnesse in well-doing.* p.384

Christians are allowed to beliene that God wil inable them to walke in obedience.

1. *God hath promised in his couenant to teach them the way that they shall chuse.* p.384.385

2. *When he sends forth his seruants vpon any businesse, he doth euermore promise to aide and assist them in the execution of it.* p.385

3. *The seruants of God haue and doe begge grace to bring forth fruits worthy repentance and amendment of life* ibid.

4. *The faithfull haue bound themselues by couenant and oath to keepe the righteous iudgements of the Lord.* p.386

5. *God will perfect the sauing worke which hee hath begun in any of his children.* ibid.

The acts of faith touching obedience required.

1. *It makes a man wise to discerne what is lawfull, good, and seasonable.* ibid.

2. *It curbes inordinate passions, and ouercomes all impediments, temptations, difficulties and allurements to the contrary.* p.387.388

3. *It purifieth the heart, seasoneth euery facultie of soule, qualifieth and strengtheneth naturall inclinations, altereth the taste of euery appetite, and so inableth to obey.* p.389

4. *Admirable in force and efficacie is the perswasion of faith aboue all the oratory in the world.* p.389.390

5. *It disposeth and moueth the heart to absolute, vniforme, vnpartiall and constant obedience.* p.390.391

6. *It*

6. *It fires the heart with vnquenchable loue, which in comparison of obedience contemneth the whole world.* pag. 391.392

7. *Faith makes sensible of our manifold infirmities: and that hath blessed effects.*

1. *It causeth serious meditation vpon the Word of God, that it might sinke deepe into the heart.* p.392

2. *It worketh the heart often to renew its resolution trusting in Gods grace.* ibid.

3. *It stirres vp earnest and hearty prayer to bee taught, vpheld, and confirmed.* ibid.

8. *It doth confirme in obedience, and pricke forward therein, though it be in manifold and bitter persecutions.* p.392.393.394

Meanes how to quicken our faith to the chearefull practice of that duty, whereunto we find our selues dull and sluggish.

1. *Wee must acknowledge and bewaile this dulnesse and sloth, make it hatefull, and shame our selues for it before the Lord.* p.394.395

2. *Call vpon our soules by many powerfull and strong perswasions to awake to the worke of God with liuelinesse.* p.396.397

3. *Pray to the Lord that hee would reuiue and quicken vs.* p.397

4. *Renew our resolution to walke with God, trusting in his grace.* ibid.

CHAP. X.

CHristians are allowed to liue by faith in the duties of their vocation, for, 1. God hath commanded vs to labour in a calling, 2. Prescribed the bounds of our calling, 3. And promised his blessing to our honest endeuours. p.398.399

It is necessary we should liue by faith in the duties of our vocation.

1. *To prevent the euils which beset vs in our ordinary callings, as couetousnesse, iniustice, impatience, and distracting care.* p.399

2. *That worke is not acceptable, which is not done in faith.* p.400

The acts of faith in respect of the duties of our calling.

1. *It informeth to make choise of an honest vocation for which wee are fitted, and into which wee may enter by good and lawfull meanes.* p.400

2. *Faith instructeth not to meddle aboue our knowledge, but to leane vpon the liuing God, not on our skill or cunning.* p.401

3. *It quickeneth the most skilfull workman to striue with God in prayer, that the worke he setteth about might succeed well, and prosper.* ibid.

4. *It causeth diligence, care, vprightnesse and faithfulnesse in all the workes, actions and businesse of our calling, as knowing that whilest we walke honestly therein, we doe seruice to the Lord.* p.401.402

5. *It incourageth to the most difficult, painfull, and (in the worlds esteeme) disgracefull workes of our callings.* p.403

6. *It strengtheneth against manifold troubles, disgraces, oppositions and discouragements that men meete withall in their places.* p.403.404

7. *It directs wisely to order the affaires of our calling, and to goe about them in good manner.* p.404

8. *It teacheth to moderate cares, confine desires of earthly things, and commit our selues to God for the successe of our worke.* p.404.405

9. *It supporteth with strength patiently to beare the calamities that accompany vs in our callings.* p.405.406

10. *Faith restraineth distrustfull care concerning the successe of our labours, but is not slacke to craue Gods blessing vpon our labours.* p.406

11. *If we find wished successe, it makes vigilant, frugall,*

call, humble, mercifull and thankefull. p.406.407

12. *Faith coupleth the labours of our calling with the practice of Christianitie* ibid.

How we should liue by faith touching the successe of that worke whereunto wee are called, which wee finde to bee much aboue our strength or meanes.

1. *Faith causeth selfe-deniall in respect of iudgement, wisdome, and power.* p.407 408

2. *It teacheth submission to Gods direction, and dependance vpon his aide, helpe, and assistance.* p.408.409

The props of this faith are two. 1. *The exact infinite wisdome of God, who knoweth what meanes be fit to be vsed now, and what not.* 2. *Gods prouidence which rules in euery thing which fals out, euen the least matters.* ibid.

3. *Faith thus vnder-propped bringeth forth industrie and endeauour to obserue God in his prouidence.* p.409.410

4. *Faith cannot bee silent: Hee that belieueth will pray.* ibid.

5. *It putteth life and hardinesse into vs.* ibid.

6. *It waiteth vpon God for good successe, and triumpheth before the victory.* p.410.411

7. *Faith is ready and forward to prayse God for good successe.* ibid.

CHAP. XI.

THere bee many promises made in Scripture, that God will blesse his owne ordinances to his peoples good. p. 412.413

These promises are firme grounds, whereupon the faithfull may build this affiance, that by the conscionable vse of Gods holy ordinances, he shall be made wise vnto saluation, &c. p.414

The serious meditation of these things is exceeding profitable to quicken and encourage vnto cheerefull and constant attendance vpon God in his ordinances. p.414

It is necessary to liue by faith in the vse of Gods ordinances. For, 1. *It*

1. *It auayleth not to liue vnder the Gospell, if it bee not receiued in faith.* P.414.415

2. *It is not sufficient to haue faith, but it must be exercised to receiue that grace, which the Word of God doth reach vs with the seale.* ibid.

The acts of faith in the vse of Gods ordinances.

1. *It teacheth to worship the true God purely.* pag. P.415.416

2. *It delighteth greatly to behold the face of God in his Sanctuary.* P.416

3. *It seeketh acquaintance with God, and the knowledge of his will in Iesus Christ.* P.417

4. *It glueth the heart close to the Word, receiueth & possesseth the good things promised, and changeth the disposition of soule into the nature of the Word.* P.417.418

5. *It quickeneth to serue God in the vse of all his ordinances with diligence, chearefulnesse, and best endeuour,* P.418

Parents should in faith present their children to God in Baptisme. P.419

The acts of faith in this particular.

1. *It calleth to remembrance the free and gracious couenant, which God hath made with beleeuing Parents and their posterity.* P.419.420

2. *By faith the beleeuing Parents must giue themselues vnto God, chusing him to bee their portion, and resigning themselues in all things to bee guided by his Word.* P.420

3. *It prouokes Parents to offer their children vnto God by hearty and vnfained prayer, assoone as euer they haue receiued them from him.* ibid.

4. *It considereth what a singular prerogatiue it is, to be actually admitted into Couenant with God, receiued into his family, and to haue his name put vpon vs.* P.420.421

Fernent effectuall prayer doth accompany these meditations of faith. ibid.

5. *It*

5. *It stirreth vp hearty reioysing in the Lord, that hee hath vouchsafed in tender compassion to looke vpon them and their posteritie, and thus to honour and aduance them.* p.421

6. *It stirreth vp Parents to be diligent and carefull to bring vp their children in information and feare of the Lord.* p.422

By faith we should make right vse of our Baptisme all the dayes of our life. p.422.423

The vse to be made of Baptisme is twofold.

1. *It serues to be a pledge and token of Gods fauour: for*

1. *It is a seale of our Regeneration by the holy Spirit.* p.423

2. *It confirmeth vnto vs the free pardon and forgiuenesse of our sins.* ibid.

3. *Baptisme is a pledge of the vertue of Christs death, and of our fellowship therein.* ibid.

4. *It is also a pledge of the vertue of Christs life, and of our communion with him therein.* ibid.

5. *Baptisme is a pledge of our adoption in Iesus Christ.* p.424

6. *Baptisme is a solemne testimony of our communion with all the liuely members of Christ Iesus.* ibid.

7. *It is a seale and pledge to assure, that God will prouide for vs in this life, raise vp our bodies vnto life at the last day of Iudgement, and bestow vpon vs that euerlasting kingdome and inheritance, which he hath prepared.* p.424.425.426

2. *It is a seale of our dutie promised.*

1. *It is a spurre to repentance and mortification.* p.426

2. *It is a prouocation vnto faith, and a pledge thereof.* p.426.427

3. *It is an incitement vnto new obedience, & a pledge thereof.* p.427.428

4. *It is a pledge and pawne of loue and vnitie.* pag. 428

The

The next exercise of faith is required in the worthy receiuing of the Lords Supper. ibid.

The acts of faith in receiuing the Lords Supper.

1. *By it we discerne the Sacrament to be the holy Ordinance of God, instituted for our speciall good and benefit, sealing vnto vs the promises, which God of his free mercy hath made in Iesus Christ.* p.428.429

2. *By it wee see, what the Lord doth offer vnto vs therein, how excellent and pretious it is, with what assurance it is freely tendered, and may be receiued.* p.429

3. *It sharpeneth spirituall appetite, and stirreth vp hungring and thirsting after Christ and his benefits.* ibid.

4. *It earnestly contendeth for mercy, confessing sin with griefe and hatred, &c.* ibid.

5. *By faith we receiue Christ offering himselfe freely to be contracted vnto vs.* p.429.430

6. *By faith we resigne vp our selues vnto Iesus Christ, and willingly yeeld soule and body vnto him.* p.430

7. *Faith feedeth vpon Christ, and sucketh vigour from him.* ibid.

8. *Faith assureth of that spirituall contract which hath passed betwixt Christ and the Christian soule, and is sealed in the Sacrament.* p.430.431

9. *It stirreth vp ioy and thankefulnesse with serious remembrance of the manifold blessings, which in Christ Iesus are vouchsafed.* p.431.432

Meanes to stir vp our selues to receiue the Lord Supper in faith. 1. *We must bewaile our vnbeliefe, dulnesse, earthly-mindednesse, the distemper of our spirituall taste, &c.* ibid.

2. *Consider how freely the Lord doth tender Christ to be receiued in his Word and Sacrament.* ibid.

3. *Weigh and consider the blessed state and condition of them, who be reconciled vnto God, &c.* p.433

4. *Hauing troth-plighted our selues to Iesus Christ vnfainedly, we must awaken and rowse vp our soules to reioyce in him.* ibid.

CHAP. XII.

THe faithfull are bound, and it is behouefull for them to beleiue the threatnings. p.434

The godly man is not slauishly to feare falling away or running into destruction, but wisely to beleiue the threatnings to prevent falling into sinne, and so into condemnation. ibid.

1. The threatnings are part of the Word of God. ibid.

2. In the state of innocencie there was vse of threatnings, so is there in the state of grace. p.434.435

3. Promises and threatnings mingled fit our state, and serue to keep the heart in the best temper. ibid.

The acts of faith in respect of the threatnings.

1. It worketh humblenesse of mind and heart. p.435

2. It bringeth forth awfulnesse, reuerence and feare. p.436

3. It stirreth vp continuall watchfulnesse to shunne whatsoeuer might breed danger, or procure Gods displeasure. p.437

4. The threatnings mingled with faith, cause sorrowfull melting or relenting of heart for sinne committed. ibid.

5. When we see by faith from what miseries wee are deliuered of the free grace and mercie of God, our hearts are enlarged in prayse & thanksgiuing. p.437.438

This life of faith is most excellent and comfortable: for,

1. By faith we are directed to seeke and follow after Christ, till wee come to be assured that he dwelleth in vs as the fountaine of life, and that in him we are deliuered from the guilt and punishment of all our sins. p.438

2. By this faith wee may come to sound rest and holy securitie about our saluation from time to time. ibid.

3. If God lead vs into the darke, by this faith we are enabled to hold him by the hand. ibid.

4. Hereby the rage of sin is weakened, and we haue grace to walke in newnesse of life, and all the parts of it with ioy and cheerefulnesse. p.439

5. By it we walke in our callings cheerefully, honestly, painfully, &c. ibid.

6. This faith teacheth vs to pray at all times as our necessities require. ibid.

7. If

7. *If the affliction be very grieuous and of long continuance, faith doth neither quaile, nor cease to seeke helpe.* p.439.440

8. *The life of faith shall end in ioy and comfort.* p.440

9. *He that hath learned to liue by faith, shall also die in faith.* ibid.

FINIS.

Errata.

PAge 3.l.8.r. profession of faith p.9.l.23.mote r.mere p.22.l.14 eased r.saued p.44.l.24. r.grace for, p. 61.l.1.r. distinction p.67.l.9.r faith receiueth p.73.l.26.& l.29. insert, the more sincerely it worketh,p.75.l.4 *dele* for,p.76.l.30.r.confirmed,p.87.l.36. *dele* themselues, p.91.l.17. *dele* the p 92.l.25.r.change,p.94.l.3.r assured,p.96.l.4 r.arise not, l 26.r.with contrary effects,p.97 l 14. r.waner as, p.104.l 24.r. they may be.p.116.l.18.verde r.weede. p.118.l.18. before thinke, *del.* I.p. 120.l.4.liue r.lie,p.128.l.11.r.faith yeeldeth, p.136.l.13.r.this resting, l.36.r possession of, p.143.l.21. r.and receiueth,p.144 l.18.r.seate faith,p.155.l.5.r.line in,l.7.r. how the Lord,p.174.l 12 r good will, p.175.l.31. for, r.or p 196.l.31.r.walke heauily, p.201.l.2 r.enliues it. p.221.r.But when the p 223.l 1. r.with a,1 p.238.l.26.& 27.r.so long as,p.251.l.5.r.deriueth,p.253.l.9 & 10.r.resisteth,p 292 l 5.but r. we,296.l.11.r.frowardnesse,l.17.r.are poore,p 302.betwixt l.34.& 35. insert, after also of no strength, p.307.l.23.we, r.he,p.309.l 19.r.what might hurt him, p.313.l.21.r.set open, p.315.l.2 r. couering sin,p.328.l.28 r would be, 329 l.4.vp.r.vpon, p.344. *dele* from delight, l.6 to in.l.7. p.345.l.2.& 3 r. persecuters, p.348.l.9.r.such miseries, p.374.l 28 r.drinke and not be satisfied,p.383.l.25. r.the Lord God.p.417.l.29.r.It giueth,p.423.l.14 r.the lauer.p.455 l.10.r.tartnesse.

Errata in Margine.

PAge 4.de præ.r.in præ. p.5.*Acts* 6.r.*Acts* 9. *ibid* r. preposition ב *ibid.* r.particle ב p. 13.*Heb.*r.*Hab.*p.34.*Mat.*r.*Mal.*p.50 r.§.*Sanctus Augustinus.* p.133 *Iohn* r. *Jonah* p. 139.r.1.*Pet* 1.5 p.144.*Iohn* 24 r.*Luke* 24.*ibid.Psal.*10.r.*Psal.*119.18.p.147. & 4.29 r.& 4.18.19.p.157.*Mat.*3.17.r.*Mal.*3.17. p.241.*Psal.*52.2.r. *Psal.*51.1.2. p.243.*profit.*r.*comfort.*p.252.*discomfort.*r.*thraldome.* p.328.*Psal.*60.r.*Psal.*68. p 358.*Prou.*14 r.*Prou.*4.*ibid. vers.*14.r.*vers.*24. p.416.*Psal.*102 r.*Psal.*105.p.433.r.*Iohn* 6.56.

A TREATISE OF FAITH.

The first Part.

CHAP. I.

Of the diuers acceptations of Faith.

§. 1. The necessitie of Faith.

IT is expedient and necessarie that all Christians should acquaint themselues with the doctrine of Faith: because the safetie of all Christian Religion doth depend vpon the right vnderstanding of this matter: and Satan with his subtleties hath euer endeauoured to obscure this doctrine by the mists of Sophismes, or to weaken it some other wayes, that he might rob God of his glorie, and the Church of the certaintie of her saluation. And if the necessitie of a thing knowne and acknowledged stirre vp to

enquire into it, and labour after it, this also may prouoke vs to search and enquire what faith is. 1. Faith is of the number of those necessary things, which are necessarily required to the obtaining of others; and not of those which are wrought by compulsion, or by any necessary cause compelling. As if a man would see, he must open his eyes, and yet he is not by externall violence forced thereunto. 2. No vnbeliever can please God: for how should hee, who is incredulous and diuided from God, please him who is most true and faithfull? Saluation is in the pleasure and power of God, which he dispenseth according to his owne, not our will. But he accepteth none as righteous to life, but them that believe. 3. The qualitie of this present life and our habitation, in which we are absent from the Lord, doth euidence the necessitie of faith: As a sonne that liues from the presence of his Father must believe his letters and messengers sent vnto him. 4. The qualitie of things necessary to bee knowne for the obtaining of saluation is such, that they cannot bee apprehended or receiued without it: As in humane things the qualitie, of Arts and Sciences is such, that they require vnderstanding, because they cannot bee conceiued without it: so in things diuine faith is requisite, without which wee can neuer comprehend the mysteries of saluation. 5. The gifts which God bestoweth vpon his children, the graces which the Holy Ghost doth worke in their hearts, doe necessarily require faith by the ordinance and determination of the Lord.

1. *Heb.* 11.6.
2. *Ioh.* 3.16,18,36 *Rom.* 3.28. 1. *Cor.* 1.21.
3. 2. *Cor.* 5.6,7.
4.
5. *Acts* 15.9. *Rom.* 1.28. *Ephes.* 1.13,14.

§. 2. Diuers acceptations of the word faith.

§. 2. The word *Faith* in Scripture is taken diuersly. 1. It is put for truth, fidelitie or faithfulnesse, constancie and iustice in word and action, promise or accomplishment. 2. By faith sometimes true Christian knowledge and perswasion, or the measure thereof is to be vnderstood, specially the sound knowledge of Christian libertie in Iesus Christ. 3. It noteth a sure testimonie, or firme demonstration of a thing to come. 4. It signifieth the doctrine of the Gospell, and so Christ the subiect of the Scripture, which preacheth

1. *Math.* 23.23. *Rom.* 3.3. *Gal.* 5.22. *Titus* 2.10.
2. *Rom.* 12.3. & 14.1.22.
3. *Acts* 17.31.
4.

preacheth ſaluation to bee no otherwiſe but by faith in Chriſt: and this is called by Diuines, faith which is belieued. 5. It is taken for beliefe of the Goſpell, the habite being implyed in the act, the gift in the exerciſe: which is the faith whereby wee beleeue. And this is expreſſed by the phraſes of *Belieuing God*, *Belieuing on God*, *Belieuing on Chriſt*, *Belieuing the Prophets*. 6. Faith is put for vnfained profeſſion ioyned with feruent deſire, to further Chriſtian Religion, and a godly life.

Acts 6.7. & 13.8.
Gal.1.23. & 3. 2.5.
Gal.3.23,24.
5.
Iohn 5.46,47.
Iohn 2.22,23.
Luke 24.25.
Acts 26.17.
6.
Rom.1.8.
Gal.6.10.

§. 3. Faith ſignifying beliefe is vſed to note. 1. An ordinarie knowledge and bare aſſent to the hiſtoricall truth of Scripture, grounded vpon the authoritie and truth of the Speaker, though ſometimes holpen by experiments, and other inducements, and probabilities of the things: and this is called faith Hiſtoricall, that is, a naked, imperfect, dead aſſent, without truſt or confidence in the mercies of God, or adherence to the Commandements. Howbeit we muſt not imagine, that faith is reputed vnſound, or not ſaluificall, becauſe hiſtoricall (rather it is oftentimes vnſufficient to ſaue, becauſe it is not ſo fully hiſtoricall as it might be) but the name of hiſtoricall faith aroſe hence, that ſome are ſaid to belieue, who did neuer embrace Chriſt as their only Sauiour withall their hearts, nor confidently relie vpon the promiſes of mercie: otherwiſe faith iuſtifying doth more certainly belieue the truth of the hiſtorie of the Goſpell, and ſo is more hiſtoricall than the faith called hiſtoricall. 2. It is taken for an affiance of heart embracing the word as good; which in reſpect of the obiect may be diſtinguiſhed into Miraculous or Ordinarie. For the obiect of faith is, either ſome ſpeciall and ſingular promiſe, for the doing of ſome extraordinarie effect, wherein wee truſt by a miraculous actiue faith: or it is ſome ſpeciall promiſe for the obtayning of ſome ſpirituall or bodily good thing after an extraordinarie manner, whereon wee truſt by a miraculous paſſiue faith,

§. 3.
Sorts of Faith.
Iam.2.19,24.
Acts 26.17.
Hiſtoricall faith.
1.
2.
Faith Miraculous.
1.Cor.13.2.
Matth.21.21. & 7.22.
Marke 9.23.
Acts 14.9.
Luke 17.19.

faith, as it is called: or else faith doth respect the generall and common promises, which are made in the word of life, and made good to them that beleeue, whereon wee rest by faith ordinarie. But faith Miraculous and Ordinary are not diuers graces, but the same grace exercised about diuers obiects. The grounds of faith are different, and so are the effects and adiuncts that flow from thence: but the grace it selfe one and the same. As the Fathers beleeued speciall reuelations and extraordinary promises made to them, by the same ordinary faith, by which wee beleeue the common promises of saluation reuealed in the Word: so the singular promises of God made to some Beleeuers concerning the working of miracles, were embraced by the same faith, by which they did adhere to the generall promises of mercy, or were raised vp to the doing of acts of loue. For that faith which doth receiue the more excellent promises (as are they concerning spirituall life and saluation) can much more lay hold vpon other promises of an inferiour nature, if they be made and certified vnto vs. That faith which is carried to the generall promises, is either a confidence vanishing, vncertaine not-rooted, called faith Temporary: or an affiance certaine, wel-planted, constant, knowne by the name of Iustifying or sauing faith, so called from the principall effect. For to iustifie is not the full effect of this confidence or affiance, beyond which the efficiencie of it doth not extend: but because this is the principall thing wherein the force of true faith is occupied, it is so called. Iustifying faith beleeueth the historie, purifieth the heart, sticketh to the Commandements, receiueth the temporall promises, worketh by loue: but it is called Iustifying from the principall effect; as the soule is called reasonable from the power it hath to inuent, iudge and discourse, not that these are her only faculties. In the Scriptures of the New Testament this faith is vnfolded in these and such like phrases: *To beliene*

Zanch. de redempt. lib. 1. c. 12. de præ. 1, Sect. de Fide Thes. 2.

Faith temporarie.
Mat. 13.20,21.
Luke 8.13,14.

Iustifying faith
Luke 8.13.
Matth. 13.23.

Acts 24.14.
Acts 15.9.
Psal. 119.66.
Acts 27.25.
Gal. 5.6.

liene God; To beliene in or vpon God: To beliene in or vpon Ieſus Chriſt, To receiue him, To receiue the teſtimonie of God; To beliene the Goſpell, To receiue the Word of God. To beliene God ſignifies no more but to aſſent to that which the Lord ſpeaketh: but *belieuing*, as it belongs to the vnderſtanding is the roote and foundation from which confidence of the heart doth ſpring and flow: ſuch a beliefe in the minde is ſignified in this and all other phraſes, as is alwayes neceſſarily accompanied with truſting in God, for that which wee belieue hee can and will bring to paſſe. And the other of truſting to or relying vpon is implied, whenſoener wee find that aſcribed to belieuing, which cannot bee obtained without faith in Chriſt. And if wee ſearch the Scriptures, wee ſhall find theſe phraſes, To belieue[a] God, and to beliene in God, to import one and the ſame thing. A prepoſition [b] is added to beliene, when nothing but aſſent of minde is ſignified: and it is put without a [c] prepoſition whē truſt or confidence is implied. [d] Moreouer, wee reade ſometimes *the Faith of Chriſt, and faith which is by Chriſt*: ſometimes *faith on Chriſt*, and ſometimes *faith in Chriſt*; which

*Rom.*4.3.
Iohn 5.24.
Acts 16.34. & 18.8.
Iohn 14.1.
*Rom.*9.33.
Acts 6.42.
Acts 16.31.
Iohn 2.11. & 3.16.
*Io.*1.12. & 3.33
Marke 1.15.
Acts 11.1. & 2.41.
1.*Cor.*2.14.

*Rom.*3.22.26.
Acts 3.16.
*Gal.*2.16.
*Phil.*3.9.
*Acts*24.24.
*Col.*3.5.
*Gal.*2.25.
*Epheſ.*1.15.
Bayne in Epheſ. 1.15.

a *Rom.*4.3. with *Rom.*4.5,24. *Rom.* 10.10,11. *Iohn* 8.30,31. *Act.*19.4. *Iohn* 1.12. *Acts* 16.34. with 31. *Marke* 1.15. *Gen.*15.6. with *Rom* 4.3.
b *Exod.*14.31. and 19.9. *Luke* 24.25. *Iohn* 2.23
c *Iohn* 9.35.38. *Eſay* 28.16. with *Rom* 9.33.
d The *Hebrew* preposition] ſerueth oftentimes to note the accuſatiue caſe, and is vſed or omitted without any difference, *Deut.*7.6,7. 1. *Sam* 14.37. *Eſay* 33.15. *Iob* 24.22. *Deut.* 28.66. *Pſal.*106.12.24. *Eſay* 43.10. The 70. tranſlate the particle] ſometimes by ἐν, *Ierem.*12.6. 2. *Chron.* 20.30. *Pſal.*78.32. ordinarily by εἰς. *Pſal* 4.6. & 22.4,5 & 25.2. & 37.3. *Pſal.*118.8,9. & 146.3. Sometimes they omit it altogether. *Exod.*14.31. & 19.9. *Pſ.*106 12. *Gen.*15.6. and ſometimes they adde the preposition ἐπὶ, where the *Hebrew* hath no particle, *Eſay* 28.16. In the New Teſtament, εἰς and ἐν are often put interchangeably one for another. *Marke* 1.9. & 2.1. *Math.*2.1. *Marke* 1.15. *Luke* 23.42. *Rom.*5.21. *Gal.*5.10. *Phil.*3.3. 1. *Tim.*3.16. *Epheſ.*5.24. And the Heathen *Greekes* vſe ἐν for εἰς, as *Xenophon* ἐλθεῖν ἐν ἑλλάδι.

which seuerall formes of speech note much the same thing, but that (as some learned men obserue) the first may be conceiued as propounding Christ the simple obiect of faith: The second phrase Christ the obiect together with our adhering to him: The third noteth Christ the obiect, our adhering in him, together with the word propounded as the way and meane, by which wee come belieuingly to inhere in him.

Doct. 2.

§. 4. Not the habit, but the act of faith is required.

§. 4. But euermore when faith is required, it is not the faculty, whereby wee are apt, and furnished to beliue, but the act and exercise of that habite, whereby we execute the function of belieuing, which is to be vnderstood. For this is that which God commandeth in the Scriptures, not that our soules be adorned with the habit of faith, though that be necessarie, but that we beliue in him. *Beliue in the Lord your God. Repent yee and beliue the Gospell. If thou canst beleeue, all things are possible to him that belieueth. But as many as receiued him, to them he gaue right to become the sonnes of God; euen to them that beliue on his Name. Yee beliue in God, beliue also in me. He that belieueth on him is not condemned. If thou belieuest with all thine heart, thou mayest. The Gospell is the power of God vnto saluation, to euery one that belieueth. This is his Commandement, that yee should beliue on the Name of his Sonne Iesus Christ. We are saued by faith*, is all one with that, *Beliue on the Lord Iesus Christ, and thou shalt be saued. We are iustified by faith*, is all one with that, *By him all that beleeue are iustified from all things, from which yee could not be iustified by the Law of* Moses. *Whosoeuer beleeueth in him shall receiue remission of sinnes.* Abraham *beliued God, and it was imputed to him for righteousnesse.* And therefore the *Israelites* are reprehended, that they beliued not in the Lord: *A fire was kindled against* Iacob, *and anger also came vp against Israel. Because they beliued not in God, and trusted not in his saluation.* None but those

2. Chron. 20. 20.
Marke 1. 1.
Marke 9. 23.
Io. 12. & 14. 1
Iohn 3. 18.
Acts 8. 37.
Rom. 1. 16.
1. Iohn 3. 24.
Ephes. 1. 8.
Acts 16. 31.
Gal. 2. 16.
Acts 13. 39. & 10. 4.
Rom. 4. 3.
Num. 14. 11.
Deut. 9. 23.
Psal. 78. 11. 22.

those beleiuers are praised; *Blessed is she that beleiued, Because thou hast seene mee, thou hast beleiued; blessed are they which haue not seene, and yet haue beleiued. Whosoeuer beleiueth on him, shall not be ashamed.*

Luke 1.45. Iohn 20.29. Rom.9.33.

Chap. II.

Of the Authour and worker of Faith Iustifying.

§. 1. Iustifying faith, which not only beleiueth God speaking in his Word, but imbraceth all diuine truth as containing the chiefe good of Man, as being the most perfect, doth necessarily require before it faith historicall, & comprehend all other kinds vnder it. It may be defined, a liuely and obedientiall affiance or confidence, wherby we rest vpon Christ for saluation, receiue the promises of grace temporall and spirituall, sticke to the Commandements as good both simply and in comparison, and feed vpon the word with sauour and delight. More largely, It is a wonderfull and supernaturall gift of grace, wrought by the Holy Ghost through the Ministerie of the Gospell in the heart of Man a sinner, acknowledging and bewayling his offences, whereby hee doth not only assent to the whole truth of God, and is certainly perswaded that Iesus Christ is appointed of God to be the authour of saluation to them that beleiue in him, and his Sauiour if hee doe beleiue: but doth relie, cast and repose his soule vpon Christ his Sauiour, and by him vpon God as a louing Father in him, cleauing inseperably to the Word of truth as good both simply and in comparison, and feeding vpon it as the wholsome food of life.

§. 1. What Iustifying Faith is.

§. 2. God the Father, in his Sonne Iesus Christ our Mediatour by the Holy Ghost, is the Authour and worker

§. 2. God is the authour of faith.

ker of Faith. As saluation, so faith is the gift of God. It is through grace that men beleeue. *No man can come vnto me, except the Father which hath sent me, draw him. Euery good thing comes from the Father of lights:* but faith is a gift after a speciall manner, most free and profitable, comming from the grace of the Donor, bestowed vpon vs, when we are euery way vnworthy. It is such a gift as comes not from common bountie, such as God made shew of in the creation: but from a speciall fauour, which he beareth his in Christ Iesus. The Scripture is cleare and euident herein, and strong reasons may be deduced thence to proue it. For of our selues wee haue no power to beleeue, or to prepare our selues thereunto. There is no such soile in our hearts, whence such fruit should spring. The meanes of grace, and the operation of the spirit accompayning it, are free and voluntarie. No man can beleeue, vnlesse he be created and formed anew: But regeneration is a free worke of Gods grace and mercie. Faith is the worke of God the Father in Iesus Christ. For as the naturall head doth not only giue sense and motion to all the members now conioyned, but doth send forth those bands, whereby they come to bee coupled with it: so Christ doth not only giue spirituall sense and motion to his members already vnited vnto him by faith, but he is the spring whence this sinew of faith doth flow and issue vnto vs. The Spirit of God is the principall worker of faith: and hence wee are said to receiue the Spirit of faith, that is, the holy Ghost, in and through this gift of faith, which he worketh and continueth in vs. By faith wee receiue the Holy Ghost: and faith is the worke of the Holy Ghost: the action of the Holy Ghost creating faith in vs, is before faith: But the beginning of faith, is the receiuing of the Holy Ghost, and faith being begun, the gifts of the spirit are more & more increased by it. Faith it self is a work of the spirit: but an augmentation of the graces of the spirit is obtained by faith; & the more

Ephes.2.8.
Phil.1.29.
Acts 18.27.
Iohn 6.44.
Iames 1.17.

Heb.12.2.

2.Cor.4.13.
Rom.15.13.
How we are said to receiue the holy Ghost by faith.
Ephes.1.13.
Gal.3.14.

our

our faith dilateth it ſelfe, the more plentifully doe the graces of the ſpirit flow into vs from Chriſt; *Of whoſe fulneſſe we receiue grace for grace.* Faith doth obtaine the Holy Ghoſt by prayer: and prayer: is an act of grace and of the Spirit, as faith is a worke of the Spirit. Before we can lift vp our ſoules vnto God, the holy Ghoſt muſt deſcend into vs, and lift vs vp: for we moue not, but as wee are moued. The Holy Ghoſt is giuen to the Elect before they aske: but a greater meaſure of the Spirit is obtained by Prayer.

Iohn 1.16. How the Spirit is obtained by Prayer. *Luke* 11.13.

§. 3. Faith is not alike in all, in none perfect though it be the worke of the Spirit: for the Spirit worketh faith not as a naturall agent which putteth forth it power to the vttermoſt, and alwayes produceth like effects, if it be not hindred: but as a voluntary agent, which putteth not forth his power to the vtmoſt, worketh according to his pleaſure in whom he wil, & as he wil, but not in all alike. The Spirit worketh faith not by morall perſwaſion only inciting to belieue, and leauing it to our free choice whether we will aſſent or no: but by his powerfull operation and omnipotent hand put forth for ſuch a purpoſe, hee produceth this gracious effect. There are no ſeedes of faith in our nature, out of which by more outward teaching we may be brought to beliefe: for then ſhould faith be naturall, as all other things are, which our nature can attaine to with outward helpes. There is no ſpirituall life in vs before the infuſion of grace, whereby we ſhould be able to embrace the perſwaſions of the ſpirit: for then we ſhould liue ſpiritually of our ſelues before wee are quickened by grace. If the Spirit of God doe only moue and perſwade to belieue, then God doth not make the belieuer to differ from the vnbelieuer, but the good vſe of his owne free will. It is of grace that man might belieue, and ſo might he that continueth in infidelitie, for hee receiued equall aide, and was equally perſwaded and incited by the Spirit. But if the queſtion bee, why doth the one be-

§. 3. Faith is imperfect, though a worke of the Spirit.

Faith is a powerfull worke of God.

beleiue and not the other, it is not the Spirit here that makes the difference, but the good vse of mans free-will: and so, that man is inabled to beleiue, it should bee of grace, but that he doth beleiue, and so differ from other men, this should be from himselfe. The same power that raised Christ from the dead, is said to raise vs vp to beleiue. If an hand or eye bee wanting to a man from his birth, can any power restore them, but the Almightie power of God, by which the body was at first framed and fashioned? By what power then is this hand of faith created, which reacheth to heauen? this eye which doth see the things within the vaile, which concerne our peace? This further appeareth by the cause that moueth the Lord to bestow faith vpon some, which is his free, eternall, vnchangeable grace and loue whereby hee loued them to be made heires of saluation, before the foundation of the earth was laid. For so farre as God effectually willeth and intendeth to worke, so farre he putteth forth his omnipotent power to accomplish. But God doth intend and effectually will to draw some vnto him before other some.

*Ephes.*1.19,20. 1.*Pet.*1.5. 2.*Pet.*1.1,2,3.

*Io.*6.37. *Acts* 13.48. *Phil.*1.29. *Matth.*11.26.

§. 4. How God produceth Faith.

§. 4. In producing faith, first God bestoweth vpon man the gift of vnderstanding and spirituall wisdome, opening and illuminating the eyes of his minde, to know the promise in Christ, and to iudge and esteeme those things reuealed of God to be the most vndoubted and infallible truth. This vnderstanding is requisite to faith: for it is impossible for a man to beleiue that whereof he hath no knowledge or vnderstanding. Out of question, faith is a most wise gift or grace of Gods holy Spirit, making those that be endued therewith wise vnto saluation: which we shall easily discerne, if we consider how great the subtletie of that old Serpent the Deuill is, as also the deceitfulnesse of sinne, both which are defeated by faith. This vnderstanding is the gift of Gods grace: for as reasonable vndeistanding is beyond the compasse of that know-

ledge

ledge which the beasts haue by kind: so is this vnderstanding farre beyond the reach of all that wisedome left in corrupted nature. It is a worke irresistable, for it is wrought according to the purpose of the Lord, and the counsell of God cannot be frustrated. Illumination the minde suffereth not from any naturall power which it hath to conceiue or vnderstand spirituall things, but from that state of obedience that the minde standeth in vnto Almightie God, whereby it must necessarily see whatsoeuer he will enlighten it to behold, and set before it. There is no naturall power in an eye now blind to receiue sight: but if God will enlighten it must needs see: So there is no naturall power in the eye of the mind now become darknesse, to receiue the light of sauing knowledge, which is euery way a thing both for matter and manner supernaturall vnto it: but if he open the eyes of the vnderstanding, and shine into the heart, it must needes vnderstand. Secondly, God doth infuse or powre the habit of faith into man, whereby he giueth to will to come vnto Christ, and to enioy him. The first worke of God is signified in Scripture, by *opening the eyes of the vnderstanding*: the second by *Gods drawing vs*: both at least figuratiuely by *the opening of the eare, the opening of the heart, the taking away the heart of stone, and giuing an heart of flesh*. This second worke is requisite to faith, for as a dead man can do no act of life vntil a liuing soule be breathed into him: nor a blinde eye see vnlesse new light be giuen vnto it: no more can man dead in trespasses and sinnes, moue himselfe to receiue the promises of grace, vntill the free and gracious disposition or habit of faith be infused, whereby the will is inclined agreeably to the disposition of it, to come vnto God. As man cannot naturally see or perceiue the things of God; no more can hee naturally will or desire them. And this is apparant by the hardnesse of mans heart that cannot repent, till God mollifie it: and by his stiffenecked nesse and stubbornesse to resist the holy Spirit

2. Cor. 4. 6.
2. Tim. 1. 9.
Dan. 11. 36.

Ephes. 1. 18.
Acts 26. 18.
Luk. 24. 45.
Iohn 6. 44.
Esay 50. 5.
Acts 16. 14.
Ezek. 11. 19.

1. Cor. 2. 14.
Isay 65. 2, 3.
Rom. 7. 5.

rit speaking in the Ministerie of the word, vntill he be renewed and changed by grace. This habit of faith is receiued, not by any naturall disposition of will in vs to heauenly things, for then man should liue spiritually of himselfe, before the life of grace be put into him: but the heart, as it standeth in obedience to Gods Almighty power, to take what stampe he shall imprint, to follow him wither hee shall draw, and to containe what hee powreth into it, admitteth this habite. And as the beginning, so the increase and progresse, the consummation and perfection of faith is the gift of God, the worke of the Spirit. Of God the increase of faith is to be asked, and from him it is receiued. As we cannot will to believe, vnlesse God prepare the heart, and giue that will; no more can we will to persevere in faith, or goe forward therein, vnlesse God doe minister strength, and sustaine vs by his grace.

The increase of faith is of God.
*Heb.*12.2.
Luke 17.5.
Marke 9.24.
*Phil.*1.6.
2.*Thes.*1.3,11.

§. 5. Faith then is the gift of God, and the act of man: a wonderfull and supernaturall gift of God, and a liuely motion of the heart renewed by grace, and powerfully moued by the Spirit. The power to believe, and will to vse that power, is of God: But the act of the will in resting vpon Christ is mans. It is man that believeth, but it is God only and altogether that inableth, stirreth vp, putteth forward and inclineth the heart to believe. By Gods enlightening man seeth, by his teaching he vnderstands: and the Lord enclining his will, he willeth, embraceth, possesseth and keepeth Christ with all blessings promised in him. So that faith is the motion of mans heart wrought in him by the Spirit of God. Euen as a wheele which of it selfe cannot moue, yet being moued of another, doth moue; whose motion though but one, is said to be the motion of the mouer, and of the thing moued: so faith is nothing but the action of God in man, but considered in a diuers manner it is both the act of God and man; as wrought by God in man, it is the worke of

§. 5. Faith is the gift of God, and the act of man.

the

the Lord; as the motion of man his heart being moued of God, it is the act of man. For the action of man in beleeuing with the heart, is nothing but his knowing and acknowledging of things, by Gods making him know and acknowledge them; his apprehending, willing, chusing, embracing, and retayning them, by Gods making him to apprehend, will, chuse, embrace and retaine them. It is true, that we Beleeue, because we will Beleeue: but, *wee will Beleeue*, doth note not the principall cause, but a cause subordinate working by way of free disposition, which disposition it receiueth from an higher cause, not from naturall strength. *The Iust* is said *to liue by his owne faith*, and faith is called *ours*, or *our owne*: not that we are the Authours, cause or workers of it: but because we possesse it, and are the speciall subiects in which it is wrought by God. And also because it concernes our selues in particular, and what wee beleeue wee beleeue it particularly concerning our selues. *Hab.* 2. 4.

§. 6. Not to dispute whether God doth extraordinarily worke faith in the hearts of men, without the externall publishing of his word, will or pleasure: this is sure, that ordinarily the Holy Ghost doth worke by the Ministerie of the Word. The Word can doe nothing without Gods Spirit: and ordinarily the Spirit will doe nothing without the Word. Faith is called the *fruit of the lips*: the Word is both the meane whereby we beleeue, and the subiect matter of our beliefe. A man may see without light or colour, heare without eare or sound, as possibly as beleeue without the Word of God. For when faith is an affiance or perswasion, touching the good will of God towards vs in Iesus Christ, how can we be perswaded touching his gracious pleasure, till we be acquainted with his word, whereby he hath declared it. How can I beleeue or certainly know that a friend will doe me this or that good turne, vnlesse I haue his word or promise to that effect? no more could we euer know or bee perswaded that God

§. 6. Faith wrought by the Word.

Esay 57. 19.

would

would forgiue our ſinnes, or ſhew mercie vpon vs, ſhould hee not by his Word ſignifie and make knowne the ſame. The Word is the Word of faith, propounding things to bee belieued, and commanding vs to belieue. The Goſpell is *the word of the kingdome, the power of God to ſaluation, the arme of God.*

*Rom.*10.8. *Iohn* 12.,6. *Marke* 1.15. *Rom.*1.16. *Iſay* 53.1.

Faith is the mother of Prayer: Prayer a meanes of the increaſe and conſeruation of faith. The Sacraments doe confirme, conſerue and increaſe faith begunne: but the Word only is the inſtrument to beget faith. Two things are here to be looked vnto: Firſt, that we ſeuer not what God hath ioyned together. Secondly, that we attribute not to the inſtrument what is proper to the Authour. For the Word by the Ordinance of God is appointed to repreſent to our mindes what it is ordained to ſignifie, and by it as an inſtrument it pleaſeth God to worke: but the whole force, efficacie and power doth flow from God, and he that created man at the firſt, is his reſtorer to life eternall.

Encreaſed by Prayer and the vſe of the Sacraments.

Marke 16.20. *1.Cor.*12.6.

If it be demanded, why doe not all belieue that heare the Word: The anſwere is, Mans wilfulneſſe is the fundamentall, radicall, prime cauſe of obſtinate vnbeliefe; and he belieueth not becauſe he will not belieue; which diſpoſition the will hath of it ſelfe by nature. But the reaſon why one belieueth and not another, is, becauſe the Holy Ghoſt doth not inwardly teach all men, but whom he will, and ioyne his efficacie to the Word preached and heard in whom he will. The cauſe of this his will, we are not bound to render, we cannot render, but muſt reſt in the good pleaſure of God.

Why all doe not belieue that heare the Word.

And though no man doe belieue by the externall hearing of the Word, vnleſſe the inward operation of the Holy Ghoſt regenerating and giuing faith doe accompany it, yet muſt all men giue attendance to the hearing of the Word preached and diligent reading, becauſe it is the meanes that God hath ordained for the begetting of faith,

Though faith be the gift of God, men muſt vſe the meanes to obtaine it.

faith, and by precept diuine they are thereunto obliged. Neither ſhall it excuſe any man to ſay, hee could not beleiue, and if he ſhould make triall his endeauour would be in vaine. Such friuolous pretences ſhall nothing auaile before God. The leſſe able wee are to beleiue of our ſelues, the more carefull ſhould wee bee to vſe the meanes that God hath ordained, that we might obtaine it. Marriage was neuer held ſuperfluous or vnneceſſary for the propagation of mankind, becauſe the reaſonable ſoule is not generated by our parents, but immediately created and infuſed of God. That faith is the ſole gift of God, wholly infuſed, not partly acquired by vs, ſhould rather incite, then any way abate our endeuours for attaining it. For faith is not giuen, but in the vſe of the meanes: and though he giue not faith vnto all men, he violently withholds faith from no man that ſeeketh it, but denieth it iuſtly to them that willingly preferre the pleaſures of ſin before the pearle of the Goſpell. And as Chriſt infuſed not humane life into trees, ſtockes and ſtones, but into bodies paſſiuely organized and figured for the fit habitation of the humane ſoule: ſo neither doth hee ordinarily beſtow ſupernaturall grace on euery one that hath a reaſonable ſoule, but on ſuch onely as are by him paſſiuely prepared for it.

The concluſion is, that wee muſt waite daily at the poſts of Wiſdomes gate, meditate ſeriouſly vpon the Word of life, and nouriſh the motions of Gods Spirit, as the meanes whereby faith is begunne and increaſed in vs.

CHAP.

CHAP. III.

Of Iustifying faith what it is, and what things are implied therein.

§. 1. Faith presupposeth knowledge.

§. 1. IVstifying faith presupposeth the knowledge of God and Christ, of the precepts of the word, and promises of the Gospel. Knowledge is an antecedent, if not a part of faith. Knowledge, I say, not of the reason and nature of the things, but of reuelation which rests in the meaning of the testimonie distinctly vnderstood. The things which God commandeth vs to beleiue exceed all naturall capacitie, cannot be knowne in their essence and properties as things naturall are by the light of reason: But euery beleiuer must know it to be the Word of God which he receiueth, and what is signified thereby, and the things to be as they are reuealed, though he cannot comprehend the reason or causes of them. Knowledge is put for faith, as that which euer accompanieth it. When God enricheth men with faith, he is said *to open their eyes, to reueale vnto them the misterie of his will*, and they are said *to bee taught and instructed of him.* Out of question, faith is a most wise grace, making them that be endued therewith wise vnto saluation, and that euident to the beleiuer which of it selfe is incomprehensible. In faith historicall there must be knowledge of the historie and truth of the Gospell, much more in faith Iustifying. There is such relation betwixt Faith and the Word, that without the Word there can be no Faith, as the foundation being taken away, that which should bee built vpon it, cannot stand. The order whereby men are brought to the faith is this; first they heare, and then they beleiue. Faith is an assent to the truth and promises of God. But no assent can be giuen to a thing vtterly vnknowne. What is more absurd then to dreame of a blinde assent to wee know not what,

Iob 19.25.
Iohn 17.3.
2.*Tim.*1.12.
2.*Tim.*2.7.
Acts 26.18.
*Mat.*11.25,26.
*Ephes.*1.8,9.
Iohn 6.15.
1.*Iohn* 4.16.

*Iohn.*20.31.
*Rom.*10.17.
Esay 55.3.
*Col.*1.6.& 2.2.
*Ephes.*1.12.

what, to a thing wee neuer heard off? Howsoeuer faith apprehends mysteries not to be inquired into, yet the proposition and doctrine of all the Articles of faith must be distinctly conceiued, that a man bee able to vnderstand what they are. If a man cannot giue a reason of the thing beleeued, hee must be able to giue a reason of his beliefe. Faith captiuates our vnderstanding vnto the obedience of Christ, but is not ignorant of Christ, or of his doctrine. It giueth credit and submitteth to the truth acknowledged, though it seeme absurd to carnall reason, but it cherisheth not ignorance of diuine mysteries exceeding all humane capacitie. It subiecteth reason to the doctrine of God and his reuelation, but it neither extinguisheth the nature of man, nor the light of reason. Faith is not a brutish captiuitie, which yields vp her eyes to bee put out: but the vnderstanding receiuing a more excellent sight by faith, yeilds vp the worse, and doth not loose her light, but exchange it for the better. There is a double assent, one from reason, the other from authoritie: both are made with the knowledge of the Minde; knowledge is included in both; in the one of the cause and properties, which is strictly called Science: in the other of the authoritie and truth of the reuealer, and in that respect of the thing taught, which is called Faith. *How shall we beliene in him of whom we haue not heard?* There is no sight without some visible obiect, no faith without the knowledge of God in Christ. Though knowledge be not faith, but an habit distinct from it, yet it concurres to the being of faith, in as much as no man can assent to that hee neuer heard of. Wisdome is distinguished from knowledge as a thing more excellent, which yet it presupposeth: so faith is distinguished from knowledge, but cannot be without it. The knowledge which hath no ingredience into faith, is the knowledge of that which is not reuealed: for faith not only goeth before such knowledge, but vtterly repels it, neuer admitting any curious search into

Popish Obiections preuented.
2. *Cor.* 10. 5.
Bellar. de Iustif. lib. 1. *cap.* 7.

Rom. 10. 14, 17.
2. *Cor.* 4. 14.
1. *Cor.* 13. 1.
Bellar. vbi supra

into Gods secrets. But in things reuealed faith knoweth what it beleueth, and by beleeuing knoweth the more. Faith is the cause of more ample knowledge: but some knowledge of Gods will and pleasure is antecedent to faith. And this knowledge must be distinct, sound, and certaine. For faith diuine is sure and certaine: therefore the knowledge whereupon it is grounded must be such as cannot deceiue. The assent which faith giues to the Word of God is absolute and vnlimited, which can neuer bee yeilded, vnlesse being certaine in it selfe, we know it certainly as it is, and bee assured that wee conceiue of it aright. The examination of doctrines by the touchstone is commanded of God, and wonderfully commended by the Holy Ghost: the neglect of examining what wee heare doth bring great perill and danger: for such as receiue doctrines vpon the credit of their Teachers are euer vnsetled, apt to bee seduced, and readie to start backe in time of trouble. Certaine knowledge is to bee begged of God both for our selues and others: and thankes haue beene and should bee giuen to God for this grace and mercie vouchsafed vnto the Saints. The Papists haue much extolled the Colliars faith, commended ignorance and disgraced knowledge, as if faith were much better defined by ignorance, then by knowledge: but when they are pressed with euidence of Scripture in this point, they grant that knowledge in all fundamentall points of Religion is necessary for lay people: and would colour the matter, as if they meant the knowledge of reason was not necessarie to faith, but of reuelation onely. Not to dispute of their meaning in those propositions, [though their words, and practice, and matter intreated of sufficiently argue the vanitie of that excuse] wee may take them as they say, and spare labour to proue that faith cannot be a blinde assent, because we haue their confession for it, that faith requireth knowledge of reuelation. The Implicite faith then of them that know nothing in Re-

This knowledge must be distinct, sound certaine.

1. *Thess.* 5. 19, 20
Col. 3. 16.
1. *Iohn* 4. 1.
Acts 17. 11, 12.
1. *Reg.* 13. 20, 21
Acts 17. 11. 14.
Psal. 119. 18, 34 73. 144.
Col. 1. 9. & 2. 2.
Ephes. 1. 16, 17.
2. *Cor.* 8. 7.
Hosius contra Brent. lib. 3.
Bellar. de Iustif. l. 1. *c.* 7. §. *Iudicium.*
Tolet. instr. Sacerd. l. 4. *cap.* 2.

T. W. in his triple accusation of D. *White.*

Religion, but beleeue as the Church beleeueth, not vnderstanding what she beleeueth or professeth, is most absurd: but when we know Christ truly and whatsoeuer is absolutely necessarie to saluation, there bee many things wrapped vp from vs, which wee ought to beleeue, in which respect faith may bee called implicite or infolded. For being compassed about with mists of ignorance, wee attaine not the vnderstanding of many things reuealed: of which we may note very many examples in the Disciples of Christ, hauing not yet obtained full illumination: and in them, who being only stirred vp by the miracles of Christ, went no further, then to acknowledge him to be the promised *Messias*. So that when a man knowes and vnderstands in generall, the substantiall Articles belonging to faith, which are contained in the Scriptures, and is ignorant only in the particulars, whereby the said general Articles are demonstrated: and when withall he vses the meanes to encrease in knowledge, by searching the Scriptures, and hearing the Word preached: in this case his faith may bee true, though infolded in many particulars. Faith also may be implicite in another respect: for many that truely beleeue cannot certainly affirme they doe beleeue: which befalleth them that are touched in conscience for sinne, who bewaile their offences, and desire to be reconciled vnto God. Now as in the little tender bud are infolded the leafe, the blossome, and the fruit: so in true sorrow, broken-heartednesse and vnfained acknowledgement, faith and many graces of Gods Spirit are infolded. But this is not properly vnderstood when wee speake of implicite faith, neither is faith so much wrapped vp in these graces, as the sight of faith and sence of comfort hid from their eyes that be distressed.

Rom. 1.17. & 16 1. *Cor.* 10.15. & 11.18. 2. *Cor.* 13.5. 2. *Pet.* 1.5. 1. *Pet.* 1.15. *Rom.* 12.1,2, In what respects faith is Implicite. *Iohn* 20.9. *Matth.* 16.22. *Luke* 24.25. *Acts* 1.6. & 10. 14.11.2. *Iohn* 4.39,41. *Heb.* 11.31.

§. 2. Faith is an Assent.

§. 2. Faith presupposeth knowledge, and yeilds assent to the word of grace, relying vpon the authoritie of God, who is true in all his sayings, sincere, faithfull, constant in all promises, and can neither deceiue nor bee deceiued.

Gen.15.6. *Abraham beleeued God*; the word imports, he thought the words of God to be sure, certaine, stable and constant. *Moses* saying, *Israel will not beleeue me*, meaneth, they would not assent or giue credit to his words. And when it is said, *Israel beleeued the Lord, and his seruant Moses*, thereby is vnderstood, that they gaue credit to the word of the Lord spoken by his seruant *Moses*. This is cleere in the exhortation of *Iehoshaphat* vnto the people, saying, *Beleeue in the Lord your God, so shall you be established, beleeue his Prophets, so shall yee prosper.* And that of *Dauid, I beleeued, therefore haue I spoken.* Beliefe is alwayes grounded vpon the authoritie and reputation of him for whose word sake wee beleeue, and must needs haue reference to some vttered word or reuelation as the obiect: but it may be sustained and strengthened by other motiues and inducements, experiments and probabilities. Many obiects of faith may also bee euident, and that which is beleeued may also be seene. *Thomas, because thou hast seene me, thou hast beleeued.* There is a compossibilitie of faith and euidence in diuers respects, whereby they may both stand together in the same man, about the same obiect, albeit faith rest not vpon that euidence, but vpon diuine reuelation. Faith and Science are habits that may stand together. Faith by authoritie reuealed Knowledge or Science by euident demonstration. For albeit faith exceed the dimension of reason, yet reason is subordinate to it, as sense is to vnderstanding: And therefore as it is no inconuenience to say, we vnderstand the thing we see, no more then is it to say, wee beleeue that which is euident, in diuers respects. Many diuine things touching God which are receiued by faith, may also bee found out by naturall reason; And if things credible by the manifest likelihood of truth which they haue in themselues, be made more credible by the knowne condition and qualitie of the vtterer, faith relying vpon the authoritie of the reuealer, may be strengthened by the probabilitie of

Exod.4.31. Deut.1.32. Exod.4.31. & 14.31.

2.Chron.20.20.

Psal.116.10.

Iohn 20.29.

the

the thing. Faith is a firme assent, as appeareth by the originall of the word, and the arguments wherewith it is ioyned. *I am perswaded of the same thing, that he which hath begun this good worke in you, will performe it vntill the day of Iesus Christ. Continue thou in the things which thou hast learned, and art assured of. For thereby we know that we are of the truth, and shall before him assure our hearts. I am perswaded that neither life, nor death, nor Angels, nor principalities, &c.* where the grounds of this perswasion shew it to bee firme and infallible. And it is further manifested by the definition of faith giuen by the Apostle, calling it, *The euidẽce of things not seen:* because it doth represent those things to the mind by a certaine assent, and to the heart by certaine confidence, which cannot bee comprehended by reason. But though faith in it selfe be a firme assent, yet by reason of our infirmitie it is somtimes accõpanied with doubtings. The things belieued of all are one and the same: but the habit, qualitie or inward strength by which they belieue is not of like force in all. In it owne nature faith is opposite to doubting and wauering; *O thou of little faith, wherefore didst thou doubt? If yee haue faith, and doubt not. Whosoeuer shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the Sea, and shall not wauer in his heart, but shall belieue that those things, hee saith, shall come to passe. Therefore aske not what yee shall eate, or what yee shall drinke: neither let doubtfull thoughts ascend in your hearts. Aske in faith, and waner not.* But through our weakneſse it is often mixed with doubtings: *Lord, I belieue, helpe mine vnbeliefe. Abraham* is commended for his faith, and propounded by the Holy Ghost as a patterne to all his posteritie; yet was he not free from infirmities, as the storie sheweth in diuers particulars. The Apostle writeth thus of the faith of *Abraham: And being not weake in faith, hee considered not his owne bodie now dead, when hee was about an hun-*

1. *Firme.*

Acts 13.34. *2.Sam.*7.16. *Phil.*1.6. *2.Tim.*3,14. *1.Iohn* 3.19.

*Rom.*8.38.

*Heb.*11.1.

Yet somtimes accompanied with doubtings.

*Math.*14.31. & 21.21.

Marke 11.23. *Luke* 12.29. *Iames* 1.6.

Marke 9.24.

*Rom.*4.16.

Rom 4.19,20. *dred yeares olde, neither yet the deadnesse of* Sarahs *wombe. He staggered not at the promise of God through vnbeliefe: but was strong in faith, giuing glorie to God.* He doubted not through infidelitie, but of infirmitie he doubted, when he tooke *Hagar*, and requested *Sarah* to say, she was his sister. Much is spoken in Scripture of the faith of *Dauid:* but hee was shaken many times, as hee confesseth of himselfe; *I said in mine haste, I am cut off from before thine eyes. Verily, I haue clensed my heart in vaine, and washed mine hands in innocencie. I said in my haste, All men are lyers.* And though it bee out of question, that wee are to endeuour for the perfection, as of all other graces of Gods Spirit, so of that faith whereby wee giue assent to what God hath reuealed: yet by reason of our weakenesse it comes to passe, that doubtings doe many times arise in our hearts.

Gen.16.2,3,4. Gen.12.13. Psal.31.22. Psal.73.12,16, 22. & 116.11.

2. *Absolute.* The assent that faith giues to the Word of God is absolute and vnlimited; *viz.* to the whole truth, promises, threatnings, commandements. It will not take and leaue at pleasure: but if it apprehend in one thing what the Lord saith, it will receiue his testimonie, if it can apprehend it to be of God, in euery thing, and that simply because it is the Word of God, though it exceed humane capacitie and likelihood. *So worship I the God of my Fathers, believing all things that are written in the Law and the Prophets.* It is a sinne for a man not to believe whatsoeuer God hath made knowne in his Word, and in that respect it is damnable not to believe or to misbelieue any thing: But through ignorance and infirmitie a Christian may misbelieue many things without the danger of damnation. Faith should be entire in all things, must bee entire in all fundamentall points, without the knowledge and faith of which, a man of age and discretion cannot be saued: but all errour and misbeliefe doth not destroy the truth of faith, no more then euery imperfection doth the truth of righteousnesse.

Acts 24.14.

A man may misunderstand diuers places of Scripture, and thereupon hold that to be true which is false, and yet be saued for all this errour. The Apostles themselues for a long time, euen till after the Ascension of our Sauiour into Heauen, and till the comming of the Holy Ghost vpon them, looked for the establishment of an earthly Kingdome in this world by their Lord and Master. Did they not slip into this errour by misbelieuing the prophesies of the Old Testament, concerning the *Messiahs* Kingdome? yet were they out of danger of damnation, and in the state of grace all that time because they rested on Christ, as the spirituall Sauiour of their soules, that should take away their sinnes, and bring them to euerlasting life in Heauen, though they erroneously hoped for a temporall kingdome also. And after they had receiued the gifts of the Holy Ghost, for a time they were ignorant of the conuersion of the *Gentiles*. Hee that believeth the truth in one thing, because God hath reuealed it, will believe euery thing that he vnderstandeth to be reuealed of God: But he that holdeth the foundation of faith firme, and stable, may dissent in some things from that which is generally holden without perill of damnation, because he discerneth it not to be of God.

Acts 1.6. & 2. 2,3.

Psal. 72.17. *Dan.* 2.14.

Acts 11.2,3.

Faith is an euident assent: perspicuitie of truth in the obiect apprehended and certaintie of perswasion are two twinnes that liue and die together. In this life it is impossible for vs fully to comprehend any one point of Christian faith; yet are they plaine and perspicuous in a sort to the spirituall, not to the naturall man. There is a manifestation of things by reason and by reuelation: and there is an euidence direct & an euidence by consequence: an euidence of the thing in it selfe, and by the effect: an euidence to the naturall man, and an euidence to the spirituall man. Matters of faith are manifest by reuelation, but to reason vnsearchable, incomprehensible: seene by faith, to the naturall man inuisible, incredible. The Di-

3. *Euident.*

uinitie of the Scripture is in it selfe euident to the spirituall man, so is it, that there is a Prouidence: other things are euident from this ground; That all truth contained in Scripture is to bee imbraced, though with opposition to all other professions: and that the profession of Religion is not to be relinquished, nor good successe to be despaired of, for all the arguments the Deuill, the World, and the Flesh can oppose against them. The apprehension of the ioyes of Heauen cannot be distinct and euident in this life: but that God hath prouided such ioyes for his Elect, as it is certaine from testimonie of Scripture, so it is euident from the present peace of conscience, which the faithfull enioy. *Beloued* (saith the Apostle) *now we are the sonnes of God, and yet it doth not appeare what we shall be: but we know that when he shall appeare, we shall be like him: for we shall see him as he is.* The ioyes which be prepared for the godly, & of which the Apostle stedfastly hoped to be pertaker, are as yet vnseene: but that they shall actually be accomplished, is confirmed by the faithfull promise of God, whereof we haue euident and full assurance. The Apostle describing faith to bee *the euidence of things not seene*, doth it not to disparage the euidence, but rather to set forth the excellencie of that heauenly grace, which includes an euident knowledge and apprehension of some things present, which the world sees not.

1. Iohn 3 2.

Heb. 11. 1.

4. *Discoursiue.*

Faith also is in some sort an assent discoursiue, as from manifest experiences of Gods works and fauors wrought and vouchsafed according to the word of promise, the Saints inferre a possibilitie or certaintie of like to ensue. Thus *Dauid, The Lord that deliuered me out of the paw of the Lion, and out of the paw of the Beare, he will deliuer mee out of the hand of this Philistine.* Nothing is more ordinarie in the Booke of the Psalmes, then for the seruants of God to draw conclusions of future protection, deliuerance, helpe, and comfort from present or former blessings. *I call to remembrance my song in the night;*

1. Sam. 17. 37.

Psal. 3. 3.

night; I commune with mine owne heart, and my Spirit made diligent search. We receiued the sentence of death in our selues, because we should not trust in our selues, but in God who raised the dead. Who deliuered vs from so great a death, and doth deliuer vs; in whom we trust, that yet hereafter he will deliuer vs. I fernently looke for and hope, that in nothing I shall be ashamed: but that with all confidence, as alwayes, so now, Christ shall be magnified in my bodie, whether it be by life or death. I was deliuered out of the mouth of the Lion: And the Lord will deliuer me from euery euill worke, and will preserue me vnto his heauenly Kingdome.

Psal. 77.6. & 143.4.

2. Cor. 1.9.10

Phil. 1.20.

2. Tim. 4.17,18.

§. 3. Moreouer, Iustifying faith is an obedientiall confidence, or affiance conioyned with affection of pietie, simply and in comparison cleauing to the mercie of God in Iesus Christ as better then life, and to the Commandements of God as necessary, good, worthy to bee stucke vnto, not only whilest considered in themselues, or in generall, or without such encumbrances and occurrences as doe often interpose or hinder practice: but euen whilest actually compared with present losse of any sensuall good thing, or infliction of any temporall euill, wherewith the World, the Deuill, or the Flesh, can oppose their price. That faith is an affiance or resting vpon the promises, appeareth by the seuerall words vsed to expresse the nature of that faith or beliefe, which the Lord requireth of his people, to the end they might receiue any blessing from him, or haue his protection or assistance. The first word is translated *Beliene*, but signifieth such a beliefe as is opposed to fainting: *I had fainted, vnlesse I had believed to see the goodnesse of the Lord in the land of the liuing.* And it implyeth trust in the Word of God as sure and stable: it is sometimes translated *stedfast or constant*, and expounded *by trust: They believed not in God, and trusted not in his saluation.* The second word is opposed to feebleneſse of Mind, feare and doubt, and imports to

§. 3. Faith is an affiance or confidence.

2. Chron. 20.20. Gen. 45.26. Psal. 27.13.

Psal. 78.37. Psal. 78.22.

a 1. Chron. 5.20

trust

Psal.78.53.& 146.
Pro.28.17,25.
Es.4.8 & 22.9. & 25.2.
Isay 12.2.
Psal.112.7. & 118.8.
Psal.125.1.
Prou.3.5.
Psal.118.8.
Psal 2.12.
Psal.11.1.
Psal.36.7.
Ruth.2.12.
Psal.64.10.
Nah.1.7.

Psal.46.1.
Ioel 3 16.

c 2.Chron.16. 7,8.
2.Chron. 14.11.
Prou.3.5.
Isay 31.1.
2 Chron.13.18.

Isay 10.20.

Isay 30.12.

Isay 31.1.

trust securely: I will trust, and not be afraid. Hee shall not be afraid of euill tidings: his heart is fixed trusting in the Lord. They that trust in the Lord, shall bee as Mount Sion, which cannot be remoued, but abideth for euer. The third is rendred *to trust*, but signifieth *to betake himselfe to one as to his* [b] *castle or hiding place. Blessed are all they that put their trust in him; How excellent is thy louing kindnesse, O Lord, therefore the children of men put their trust vnder the shadow of thy wings. The Lord recompence thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust. The righteous shall be glad in the Lord, and shall trust in him. The Lord is good, a strong hold in the day of trouble, and hee knoweth them that trust in him.* Hence God is called *our protection or hiding place, to which wee may flie in trouble, and finde shelter: God is our refuge and strength, a very present helpe in time of trouble.* The fourth is to *leane vpon*, euen as a man would stay himselfe on a staffe, wherewith he is vnderpropped. [c] *Because thou hast relied vpon the King of* Syria, *and not relied on the Lord thy God, therefore is the Host of the King of* Syria *escaped out of thy hand? Were not the* Ethiopians *and the* Lubims *a huge host, with very many charets and horsemen? yet because thou didst relie vpon the Lord, hee deliuered them into thine hand. And it shall come to passe in that day, that the remnant of* Israel, *and such as are escaped of the house of* Iacob, *shall no more againe stay vpon him that smote them, but shall stay vpon the Lord the holy one in truth.* Two of these words are vsed together in diuers places, and may serue to expound each other: *Wherefore, thus saith the holy one of* Israel: *Because yee despise this word, and trust in oppression and peruersenesse, and stay thereon. Woe to them that goe downe to* Egypt *for helpe, and stay on horses, and trust in charets, because they are many, and horsemen because they are very strong: but they looke not vnto*

vnto the holy one of Israel, *neither seeke the Lord. Who is among you that feareth the Lord, that obeyeth the voice of his seruant, that walketh in darknes, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.* Another word there is almost of the same signification, which noteth *with all the mind and thought confidently to leane or stay vpon a prop. They call themselues of the holy Citie, & stay themselues vpon the Lord God of* Israel, *the Lord of Hosts is his Name.* So it is noted of the people of *Israel, that they rested or leaned vpon the words of King Hezekiah,* cõforting them against the rage of *Senacharib.* This word is coupled somtimes with one or two others; *Thou art my hope, O Lord God, thou art my trust from my youth. By thee haue I beene holden vp or vnderpropped from the wombe. He shall not be afraid for euill tidings; his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, vntill he see his desire vpon his enemies open yee the gates, that the righteous nation which keepeth the truth, may enter in. Thou wilt keepe him in perfect peace whose minde is stayed on thee; because he trusteth in thee. Trust yee in the Lord for euer: for in the Lord* Iehouah *is euerlasting strength.* The sixt word signifies, *to rolle or cast himselfe vpon the Lord;* as a man in danger of drowning catcheth fast hold of some willow or other thing that hangeth ouer the water, and is at hand; or as hee that is pressed with with a grieuous burden aboue his strength, easeth himselfe resting it vpon some post or blocke, that is able to beare it. *Hee trusted in Lord that he would deliuer him: let him deliuer him, seeing he rolled himselfe on the Lord. Rolle thy way vpon the Lord; trust in him, and he shall bring it to passe. Rolle thy workes vpon the Lord and thy thoughts shall be established.* To trust in Man is to make man his arme, letting his heart goe back from God: and to trust in God is to place our strength in him.

Isay 50.10.

Isay 48.2.

2. *Chron.* 32.8.

Psal. 71.5,6.

Psal. 112.7,8.

Isay 26.2,3,4.

Psal. 22.8.

Psal. 37.5.
Pro. 16.3.
Ier. 17.5.
Psal. 62.6,7.

In

In the Scriptures, confidence is oft put for faith, and truſt expounded by beliefe; [c] as where the Old Teſtament commandeth truſt, the New Teſtament requireth faith: and in the New Teſtament the ſame things are attributed to faith and belieuers, which in the Old Teſtament are attributed to confidence, and them that truſt in the Lord. In the New [d] Teſtament Faith and Beliefe are put for truſt and affiance: and to belieue is not only to aſſent, but to reſt vpon and embrace. The phraſe which the Holy Ghoſt moſt commonly vſeth to expreſſe *Belieuing in Chriſt*, is neither in the Greeke Tranſlation of the Olde Teſtament, nor [for ought hath beene yet obſerued] in any Greeke Authour whatſoeuer, except thoſe that did write ſince, and tooke it from the Scripture. To belieue in God or in Chriſt, is for ſubſtance and ſence, to truſt to God or Chriſt, and this kind of ſpeech is vſuall amongſt Greeke Writers: To helpe vs in the vnderſtanding of this matter, the ſeuentie in their Greeke afford another phraſe marueilous ſignificant, *To belieue on or vpon God.* This the Holy Ghoſt vſeth often: but withall he becomes the Authour of a new [e] phraſe himſelfe, to make vs the more eaſily and fully vnderſtand, what faith hee meaneth in the matter of our Iuſtification. And though the [f] phraſe bee ſometimes vſed, when true and liuely confidence is not vnderſtood, yet it is more then probable, that the Holy Ghoſt by that new manner of ſpeech, would propound ſomewhat more then bare aſſenting to the truth of what was promiſed. And if we cõſider the paſſages of Scripture, wherein the phraſe is vſed, it will bee plaine and euident. *To him that worketh not, but belieueth on him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.* What is this, *Belieueth on him that iuſtifieth the vngodly?* no more, but belieueth thoſe things to be true, which he affirmeth, who iuſtifieth the vngodly? that is not probable. *Behold, I lay in* Sion *a ſtumbling ſtone, and rocke of offence; and whoſoeuer belieueth on him, ſhall not bee aſhamed.*

c *Pſal.*2.12. & 34.8. *Marke* 16.16. *Eſay* 26.3. *Rom.*5.1. *Pſal.*22.5. *Rom.*10.11. *Pſal.*112.7,8. *Heb.*10.38.

d *Matth.*9.2.22 *Luke* 5.20. 1.*Iohn* 5.13,14. *Acts* 27.25. *Luke* 16.11. *Rom.*3.2. & 4.19. *Marke* 11.24.

ἐπὶ. *Pſal.*2.12. 2.*Chron.*16.7. *Pſal.*77.26. & 111.7. & 124.1

e *Sept.* ἐπὶ. *Acts* 19.4. & 20,21. & 24.24 *Math.*9.42. *Iohn* 1.12.

f *Iohn* 2.23. & 12.42.

*Rom.*4.5.

*Rom.*9.33. 1.*Pet.*2.6.

ashamed. How can a man believe on this rocke, vnlesse he leane vpon it, or sticke and adhere vnto it. Faith looketh at the promises as true, and putteth forth it selfe to receiue and embrace them as good, which cannot bee done by a bare perswasion of the Minde. If the promises were only true, but no wayes beneficiall, there might be an assured perswasion of them in Mind, without any affection or mouing of will towards them: But faith adhereth to the word as good to me, as well as true in it selfe, which cannot be done without a godly affection embracing it. To believe on Christ, is, *to receiue him.* And what is this receiuing? Not only a comprehension of the vnderstanding, but an embracing of the heart and affection, laying hold on him, as we take that with the hands which is reached vnto vs. Believing on Christ is implied in the phrase of *going* or *comming to Christ*, which going, no doubt, is rather a spirituall motion of the heart and affections towards Christ, then a contemplation of the Mind contented to see and behold him. The Holy Ghost speaking of Iustifying faith doth vse the intire phrase f of *faith in God and Christ*, or *on God and Christ*, which either there or elsewhere is declared by confidence or trust in God and Christ. And the same must bee vnderstood, when nothing is added, g but life or Iustification is attributed to beliefe; *that Iesus Christ is the Sonne of God.* For it is a generall rule, that words of knowledge are words of affection, much more words of beliefe. As the people of God looked for the Messias, so according to the propheſies, they promised to themselues all good in and by the Messias. The woman of *Samaria* could say, *When the* Messias *commeth, he will teach vs all things*: Where wee may see, that there was not only a knowledge of Christ to come, but an expectation and hope placed in him, as in whom all good things promised, should be accomplished. So that if we consider the disposition of the people, whose hope did hang on the Messias, wee may plainly

Iohn 1.12. *Col.*2.6.

Iohn 6.35.

f 1.*Pet.*1.8.21. *Acts* 16.31. *Rom* 9.33. 1.*Pet.*2.6. *Iohn* 14.1.& 3. 16.& 9.35.36.

g *Math.*16 16. *Iohn* 20.31. *Rom.*10.9. 1.*Cor* 15.2,3,4. *Acts* 8.37.

Iohn 4.25.

plainly vnderstand, that to beleeue the *Messias*, is not only to know, but to haue an affiance in him. If by beleeuing that Iesus is Christ, no more be meant but bare assenting vnto that truth, then the Deuils professe as much. *Marke* 1.24. But that beliefe to which life is ascribed, is not a bare action of the vnderstanding, but of the heart and will. It is such a beliefe, as whereby Christ is to our hearts that which we beleeue him to be: whereby wee come to Christ, beleeue in him, and rest vpon him for saluation: whereby we beleeue to our owne vse and comfort that which wee beleeue. It is such a beliefe as desireth, seeketh, embraceth, holdeth, ioyeth in that which it beleeueth, because therein it seeth peace: whereby wee so beleeue that Iesus is Christ, as that according to that we beleeue him to be, we put our trust and confidence in him. The faith of *Abraham* is commended for the firme assent that he gaue to the promise of God: but the confidence of his heart resting vpon and cleauing vnto the promise, is not obscurely declared. For the Apostle saith, *Abraham beleeued aboue hope*, that is, he conceiued firme confidence in heart of the truth and power of God, which is manifest by the Antithesis, *He doubted not by* g *distrust or infidelitie*: for incredulitie is as well the distrust h of heart, as the hesitation of minde. If *Abraham* had only acknowledged the truth of that which God promised, and not trusted to him for the performance thereof, what could that faith haue profited him? What can it auaile any man to iustification, that he holds Iesus Christ to be the only Sauiour, and faith in him the only meanes of saluation, if he doe not withall relie vpon him to be saued by his mediation? What, that the Apostle himselfe applying that particular of *Abraham* to all beleeuers, expoundeth that beleeuing, by confidence in or relying vpon God: *which beleeue on him, that raised vp Iesus our Lord from the dead. Faith is the substance of things hoped for, and the euidence of things not seene*, not only because it makes things specu-

Popish Obiections preuented. *Rom.*4.19,20. *Bellar. de Iustif. lib.*1.*cap.*6. *Rom.*4.18.

g As the vulgar hath it. *Rom.*4.20.

h *Math.*14.31. & 17.20. *Marke* 9.24.

*Rom.*4.24.

*Heb.*11.1.

latiuely

latiuely to subsist in the Mind, but much more because it makes them [i] fiducially to subsist in the heart, as appeareth by the Apostle putting [k] substance and confidence for the same. For the subsistence of things hoped for is trust or confidence, whereby wee rest on the promises diuine, knowing and being perswaded that God will make good whatsoeuer hee hath spoken: And faith is the substance of things hoped for, because it is a confident resting vpon God for the accomplishment of what he hath spoken, as if it were alreadie fulfilled. And so it is the demonstration of things to come, not intellectuall only, but fiduciall: which is a sweet motion of the heart, enlarging it selfe and resting in the mercie of God present and to come, and making things to come in a sort present to the heart in respect of the promise made by God, and the taste and inchoation of the good promised. That faith is an assent to diuine reuelation, that it is in the vnderstanding, and that the act of faith is to vnderstand, no man denieth: but it is assent conioyned with affiance, not a bare, but fiduciall assent: which is referred to God as hee is faithfull in performing promises, as hope is referred to him, as he hath power and authoritie: to performe whatsoeuer hee hath promised. The Apostle saith, *Wee haue boldnesse and accesse, with confidence by the faith of Christ:* which passage doth rather proue faith to bee confidence, then otherwise: for confidence may be ioyned to faith as his proper passion. A man is said to worke by reason, because hee is reasonable: so faith to come vnto God with confidence, because it is fiduciall. Nothing can make another thing hot, which hath not heate in it selfe; nor could faith ingender confidence in the beliuer, if in its owne nature it did not containe the same. God is loue essentially and originally, and yet he worketh loue in vs, another kind of loue, which is an Image and effect of his loue. Loue in which we obserue the Commandements, is the formall effect of loue, the effects of loue flow from loue:

Bellar. de Iust. lib. 1. cap. 1.
i *Heb. 4. 16. & 10. 22. 35.*
k *Heb 3. 6. 14. 2. Cor. 9. 4. & 11. 17. Ezek. 19. 5. Mich. 5. 7. Psal. 38, 11. Sept.*

Heb. 11. 1.

Ephes. 3 12. Bellar. de Iust. l. 1. cap. 6. §. 1.

1. Iohn 4. 8.

As

As the effect is, so is the cause. Can the waters be sweet, if the fountaine bee bitter? Confidence accompanying faith respecteth all the promises of God, and is the storehouse of all particular confidence: the confidence wrought by faith, is the particular application of this generall confidence. Confidence considered as it doth embrace Christ with a certaine affiance, is the forme of faith: as it begetteth in vs quietnesse of conscience, and confidence of libertie it is an effect of faith. The meaning of the Apostle seemeth to be this; Because we are reconciled vnto God by faith in Christ, therefore in confidence or confidently we come vnto God, neither distrusting, nor doubting that wee haue accesse vnto him. So that by confidence in Christ, we haue confidence in God to obtaine those things that we stand in need of. Moreouer confidence is opposed to doubting, when the vnderstanding doth cleaue to neither part of the contradiction, but doth floate betwixt both; and to Distrust when the will doth chuse not to trust to the promiser. And if wee expound the words of the Apostle in the passage before cited, of confidence as it is opposed to doubting, the sense runneth plainly. By faith wee haue so free and full accesse, that wee doe not doubt, but we shall obtaine what we aske.

Rom 5.1,2,3.
Rom.8.33.

h 1.*Cor*.1.14,15
2.*Cor*.5.1.
2.*Cor*.8.22.
2.*Cor*.10.2.

§. 4. Faith is a liuely obsequious affiance, ioyned with an affection of pietie: for as it makes plea for mercie, so it thrusteth forward in obedience; as it vniteth the heart to the promises, so it glueth fast to the Commandements: as *Dauid* saith, *Teach mee good iudgement and knowledge: for I haue beleeued thy Commandements. By faith* Noah *moued with reuerence, prepared the Arke for the saning of his houshold. By faith* Abraham *left his Countrie and Kindred*, and forsooke all strange Religions and Idols to follow God: *By faith he contentedly abode in the land of* Canaan, *as in a strange land*, & walking from place to place remained in tents, and in euery place shewed his godly deuotion in making an Altar, and calling vpon the

§. 4. Faith is an obediential affiance.

Psal.119.66.

Heb.11.7.
Gen.12.1.
Heb.11.8,9.
Gen 13.8.
& 14.19.

the Name of the Lord: He kindly yeelded to his Nephew *Lot*, for auoyding of contention; charitably reſcued him when he was taken priſoner; carefully prouided a wife for his ſonne *Iſaac*; feruently intreated for the Citie of *Sodome*, and meekly prayed for him that had taken his wife. He is honourably commended by God himſelfe for his good inſtruction to his houſehold, children and poſteritie, that they might walke in the wayes of the Lord: But aboue all other hee approued his faith in this, that vpon Gods Commandement he ſo readily offered vp his Sonne *Iſaac*, being (after *Iſmaels* expulſion) his onely Sonne, his beloued ſonne, and concerning whom hee had receiued the promiſe of life and ſaluation, and the eſtabliſhment of the Couenant. *Moſes* conſent in this doctrine may be found, where God pronounceth the Law of the ten Commandements, teaching all duties of good workes to God and Man, ſaying, I am the Lord thy God; he thereupon inferreth all their obedience to thoſe Commandements. For what is, *I am the Lord thy God*, but the couenant of faith to bee their God in the promiſe of Chriſt? vpon this he requiring obedience in a godly life, doth inſinuate, that they which belieue God to bee their God, muſt declare the ſame by obedience to his Commandements. And therefore hee ſaith in another place, *Beware thou forget not the Lord thy God, not keeping his Commandements*: which ſheweth plainly, that where diſobedience is, there is no faith: for how can hee haue faith, that forgetteth him, in whom hee ſhould belieue. And this doth *Moſes* ayme at, when he ſaith, *Thou haſt auouched the Lord this day to be thy God, and to walke in his wayes, and to keepe his Statutes, and his Commandements, and his Iudgements, and to hearken vnto his voice.* Whereby it appeares, that vnto faith in couenanting with God, this is an inſeperable conſequent: that if wee embrace God by faith, wee muſt and ought to follow his Commandements by our deeds, and hee that doth not

*Gen.*24.1.
*Gen.*18.23.& 20.27.
*Gen.*18.19.
*Heb.*11.17.
*Exod.*20.1,2. *Rainol.Apol. Theſ.Sect.*4. *Zanch.de Redempt.lib.*1.*cap* 12.*de præcept.* a *Tilen.Syntag. part.*1.*cap.*36. §.18,19,28,29. *Perkins* golden Chaine, *cap.*20 *Vrſin.explic. catech.&c.*
*Deut.*6.12.
*Deut.*26.17.

this latter, bewrayeth that he hath not with a true heart and faith receiued the former. To beliue is not only to giue credence to what the Scripture saith, but to embrace what is said with an entire adherence of soule, and to
2. *Chron.* 6.8,9 cleaue vnto it. He that leaneth vpon the Lord, his heart is vpright before him: and he, whose spirit cleaueth not stedfastly vnto the Lord, is incredulous. Therefore the
Psal. 78.9. Prophets which expound the Law, in the person of God say thus; *A Sonne honoureth his Father, and a Seruant*
Mat. 6. *his Master: If then I be a Father, where is my honour? and if I be a Master, where is my feare?* Now we know
Gal. 3.26. that we are Sonnes no way but by faith: Therefore this Prophet intendeth, that wee are not ioyned to the Lord by faith, either as his people, children, or seruants, or that he is our God, Father and Lord, except our faith be vntained and operatiue in honour and feare. And another
Psal. 116.10. Prophet saith, *I beliued, therefore I spake*, making it a most assured thing, that a liuely faith will shew it selfe by outward deeds, and namely profession. Mercie and obedience are linked; Christ is both a Lord and Sauiour: and that faith which maketh a plea for mercie, doth embrace the Commandements; that which receiueth Christ as a Sauiour, submitteth vnto him as a Soueraigne. The strength of faith is equall to the promises of life, and to the offices of pietie and loue: or if there be any difference, it is weakest to lay hold vpon the promises, because they are most spirituall, and furthest remoued from sence. Confidence and relying vpon the mercie of God in Christ for saluation may bee lesse then care and abilitie to walke in obedience, greater it cannot bee. The word that in the Old Testament signifieth, *to seeke*, is by the seuentie translated, *Hope*, which interpretation the Apostle alloweth:
Isay 11.10. *Rom.* 15.12. whence it followeth, that true confidence, the mother of hope, doth lift vp the heart to seeke the Lord in the way of his Commandements. Moreouer, faith is opposed not only to doubting, diffidence, and fainting: but to waue-

ring

ring, double-mindednesse, halting, disobedience, stubburnnesse; by reason of the necessarie connexion of those parts in both opposites. *Aske in faith, and wauer not: A double-minded man is vnstable in all his wayes.* Jam.1.6.

Through vnbeliefe thou art broken off, and thou standest by faith. Take heed, brethren, lest at any time there bee in you an euill heart and vnfaithfull, to depart away from the liuing God. Rom.11.20. Heb.3.12.

They professe that they know God, but by workes they denie him, and are abhominable and disobedient or vnfaithfull. Hee that belieueth in the Sonne hath euerlasting life: but hee that belieueth or obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him. Tit.1.16. Iohn 3.36.

Now if incredulitie be not without diffidence & disobedience: true faith in God is not without confidence & affection of obedience. Hereunto may bee added, that the manifold rebellions of *Israel* in the Wildernes are called vnbeliefe. *They beleued not in God, and trusted not in his saluation: For all this they sinned still, and beleued not for his wondrous workes: I will therefore put you in remembrance, though yee once knew this, how that the Lord hauing saued the people out of the land of* Egypt, *afterward destroyed them that beleued not.* Psal.78.22,32. Iude 5.

And beliefe in Christ inferreth the keeping of Gods Commandements, whereunto the soule is inclined by faith. *And this is his Commandement, that we should beleeue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue vs commandement. And he that keepeth his Commandements, dwelleth in him, and hee in him: and hereby wee know that he abideth in vs, by the spirit which hee hath giuen vs.* 1.Iohn 3.23,24.

§. 5. This faith is an affiance wel-rooted and kindly planted, so that it diffuseth it vertue into euery affection, euen the whole masse, which it is ordained to purifie and season. It is so close setled and fastened, that neither the feare of persecution can scorch it, nor the cares of this world choke it, nor the loue of pleasure wither it: & being

§. 5. Affiance must be wel-rooted. Luke 8.15.

so deeply set, it dispersseth the vertue of the word into euery facultie of the soule, whereby we are seasoned, as a little leauen leaueneth the whole lumpe, wherein it is hid.

Matth.13.33. Temporarie faith makes it abode in the confines or suburbs of the soule, the externall face of the heart, but soakes not into the bottome of it: either it hath but shallow rooting, or at best, can neuer get vnder the loue of pleasure or worldly cares, which are fast riuetted in, and will not bee remoued out of the affections; and being planted shallow, it doth not, it cannot send it vertue into the seuerall faculties of the soule to season them throughout. For so farre as the word enters it seasoneth: but being entertained sleightly with subordination, it seasoneth but superficially.

2. Sound and permanent.

2. Iustifying faith is a sound and permanent affiance, which ariseth from the firme setting and rooting of it in the heart. For when the word of life is stedfastly, distinctly, certainly assented vnto, and sincerely embraced, no temptation or assault can make a man flinch, shuffle, or start aside from the constant prosecution of saluation in the way of life, and the faithfull practice of such duties as God prescribes for the attaining of that end. Faith that is sincere in qualitie, is euer sound in degree, being of strength to make resistance against all opposition that shall encounter it, hauing taken the heart for it Fort and defenced Tower. Againe, faith being once set in the Heart as in it throne and seate of Maiestie, doth euery day confirme and strengthen it selfe more and more, whereby the beleiuer growes more resolute to withstand all assaults and temptations shot against him. The faith that takes kindly, spreads it selfe by assent and close adherence to euery obiect within the spheare of diuine Truth, to which it cleaueth inuincibly, and from which it cannot be seperated by any aduerse power, or carnall allurement, naturall passion or fierie assault. The Temporary beleiuer acknowledgeth the summe of Christian duties or practi-

ces,

ces, and subscribes vnto them in grosse, yea vnto most particulars: but euer with limitation, subducting as much as well pleasing humours disallow, vntill he finally dissolue what true faith buildeth, euen vnto the first foundation, if the opposition of carnall feares, hopes, loue or hate come once to be eager and direct. And this comes to passe, because the word was neuer rightly planted in an honest heart: for as the tree that is not set deepe to take liuely rooting, doth in successe of time wither, though for many yeares it may bring forth both leaues, buds and fruit: so is it with the temporarie beliefer, because the word is not well hid and rooted in him.

3. As faith is a sound, so is it an ouer-ruling affiance, exercising an vniuersall, milde soueraignetie in Man. Faith ordinarily ruleth where it dwelleth: but the regiment is milde and gentle, not rigorous and tyrannicall. For it seasoneth our inbred affections, altereth the taste of euery appetite, qualifieth and strengtheneth our naturall inclination to that which is good, and powerfully perswadeth to denie our selues and follow the Lord. It hath euery desire at command, or as it were vndershot, that it dares not stirre to it preiudice, but by stealth, or some secret aduantage espied by the flesh vnable to stand out against it: It is of strength to make resistance against all opposition, and breake the violence of euery inclination contrary to such motion as it suggesteth, hauing it force vnited by close reposall in the heart. It curbeth vnruly passions; as the power of a kingdome doth easily quell a company of Rogues that make inrodes vpon the borders, but cannot set footing in the heart of the Kingdome. Whatsoeuer is in the world, whereby wee might be drawne away from God, that is subdued and vanquished by the power of faith: The prauitie of nature, the wiles of Satan, all euill concupiscence, whatsoeuer is opposite to the Spirit of God, that is brought vnder by the might of faith. True it is, that our warfare doth last during

3. Ouer-ruling

ring life, our conflicts are daily, new and diuers battailes are moued against vs by the enemie almost euery moment: but in all these faith is victorious. *This is the victorie whereby we ouercome the world, euen our faith. Who is he that ouercomes the world, but he that beleeueth that Iesus is the Sonne of God. I am able to doe all things through Christ that strengthens me.* 2.Tim.1.12. 1.Iohn 5.4,5. Phil.4.13. *Dauid* first encounters a Lion and a Beare, and afterwards ouercomes the great *Goliah*: so true and liuely faith first begins with petty desires and passions or such temptations, as are incident to our present state and calling, and hauing gotten mastery ouer them, still encreaseth as difficulties or oppositions multiply, vntill at length Satan, the world and the flesh bee brought into subiection. But Temporarie faith keeping residence only in the out-face of the heart, is ouerswayed & ouerborn in temptation by euery strong desire, or deep-rooted passion. It may perhaps suppresse some one or few exorbitant passions, and keepe vnder the out breach of some others: but the passion it selfe doth still liue, and beare sway to keepe faith out of it throne, and in time wil preuaile to choake the seed of grace.

4. Most humble.

4. Of all graces faith is the most humble; a poore petitioner, a begging hand, receiuing all things of fauour, challenging nothing to it selfe, ascribing all good to the prayse of grace: It fighteth manfully, triumpheth victoriously, worketh by loue: but in all this it magnifieth the grace of God, relyeth vpon him & seeketh his prayse.

§. 6. Faith is a spirituall taste.

§. 6. Lastly, Iustifying faith for nature and qualitie is a spirituall taste, howsoeuer defectiue for degree. It receiueth the word, tasteth, relisheth, & retaineth it, as the most sweet, wholsome, and delectable food. There is the same proportion betwixt the word of life, the food of the soule, & the liuely faith, that is betwixt bodily food and the instrument of bodily taste. *Hearken diligently vnto me, and eat ye that which is good, and let your soule delight it selfe in fatnesse.* Isay 55.2. *The word profited them not* (saith the Apostle. Heb.4.2.

speaking

ſpeaking of the Iſraelites) *becauſe it was not mixed with faith in them that heard it:* where the doctrine of ſaluation is compared to wine, which profiteth not, vnleſſe it be drunken, that is, receiued by faith: and *to beliene* is ſpiritually to drinke the cup of ſaluation. *My ſoule thirſteth for thee* (ſaith *Danid*) *Becauſe thy loning kindneſſe is better then life, my lips ſhall prayſe thee: My ſoule ſhall be ſatisfied as with marrow and fatneſſe, &c.* To belicue in Chriſt, is *to eate the fleſh of the Sonne of man, and to drinke his blond.* Temporarie faith taſteth the word as men doe meate, which they ſpit out againe; receiueth it as a raw ſtomacke doth meate, which it vomiteth vp and cannot hold: but it neuer feedeth kindly vpon the ſeuerall parts of the Word of life, nor ſtandeth affected towards it, as a good ſtomacke doth to wholſome nouriſhment, which is euident in that the weeds of earthly-mindednesſe, pride, pleaſure are not ſtocked vp by the rootes: and where theſe abide, the ſoule is not rightly tempered to apprehend the worth and qualitie, or feed vpon the iuyce of heauenly myſteries. But where true and liuely faith hath reſidence, the ſoule is tempered to ſymbolize with diuine goodnes, and ſtandeth affected to the ſeuerall branches of the word, as a good appetite doth to wholſome food of diuers qualities. This is the nature of Iuſtifying faith: but it admits many interruptions in acts or operations. The Minde is ſometimes darkened with miſts ariſing from our naturall corruptions; ſometimes our paſſions ſtirre violently, that we cannot doe as wee would, nor continue our adherence vnto the Word of life, as better for the time being, then the proſecution of ſome ſenſuall good, that for the preſent doth moue our affections, and is ſtolne into them. Naturall taſte is diſtempered with ſicke humours that abound in the bodie: ſo is the ſpirituall with temptations from without, and ſpirituall diſeaſes from within. Thus it is with the beſt oftentimes in this life, whileſt the minde is

Pſal. 63. 1, 3, 5.

Iohn 6 31, 50, 51, 53, 54.

Heb. 6. 5.

Faith admits many interruptions.

clouded with earthly thoughts, and the heart aſſailed with carnall luſts, which through weakneſſe or neglect of watchfulneſſe creepe vpon and diſturbe them for a time: but in their right temper and good plight they are much better; they taſte and feed vpon the Word of truth, and the fauour of God is ſweeter to them then all the delights of the ſonnes of men. We conclude then that Iuſtifying faith is a firme, abſolute, vnlimited aſſent, and wel-rooted, al-ſeaſoning, ſoueraigne affiance, whereby we reſt vpon Chriſt for ſaluation, embrace the mercies of God as better then life, and feed vpon the Word with ſweet refreſhing and delight.

CHAP. IIII.

Loue is not the ſoule of faith; yet Iuſtifying Faith cannot be without Loue.

§. 1. Loue is not the ſoule of Faith.

§. 1. FRom that which hath beene ſpoken of the nature of faith, theſe two things doe plainly follow: Firſt, That loue is not the life and ſoule of faith. Secondly, That Iuſtifying faith cannot be without loue. As light and heate in the Sunne be inſeparable, ſo is faith and loue, being knit together in a ſure band by the Holy Ghoſt: but loue cannot be the forme or ſoule of faith. Liuelihood is the qualification, Loue the companion, Workes the fruites or effects of that faith that iuſtifieth: but faith receiueth not it vertue, life or efficacie from Charitie or any other vertue, but from the Spirit of whom it is breathed into vs, from whom alſo it receiueth that it may giue force to all other vertues and good works, whereby they are vertues and good workes. It is Faith and not Charitie that giues influence to all other graces, euen to Charitie it ſelfe; as faith increaſeth, ſo other graces increaſe; as faith decreaſeth ſo other graces

decreaſe

decreaſe: the life of faith is our life, the ſtrength of faith is our ſtrength: if our faith be weake, there is nothing elſe whereby wee can bee ſtrong. It is the eſſentiall forme or act of faith to accept of the promiſes of mercie, whereby wee obtaine them alſo; God hauing appointed that as a condition, *that the promiſe might be ſure to all the ſeed*, to exclude boaſting, and to ſet forth his free grace and fauour. But Charitie cannot ſerue for that vſe: becauſe I cannot preſume of that that is anothers, vpon any conſcience of my loue towards him, but vpon confidence only of his loue towards me. Be it that all things are common amongſt friends, before we can build thereupon, we muſt haue it reſolued vnto vs, that God takes vs for his friends, which can bee no otherwiſe but by faith only. Faith muſt firſt receiue, embrace, and hold the merit of the bloud of Chriſt, before there can be any aſſurance of friendſhip betwixt God and vs. And although being now in friendſhip with Chriſt, our loue may giue vs encouragement and comfort to make vſe to our ſelues of that that is his; yet it is not by our loue that wee take it to make vſe thereof. For the act of loue is done only by iſſue and paſſage from him that loueth to the thing that is loued, as from vs to Chriſt; and therefore it muſt be ſomewhat elſe, whereby we receiue from Chriſt to vs. How ſhould the goodneſſe of God bee the obiect of our charitie, but by being firſt the obiect of our faith. For therefore doe we loue the goodneſſe of God, or loue God for his goodneſſe towards vs, becauſe firſt wee belieue the ſame, neither can we ſo loue but by belieuing. For charitie conſiſting ſimply in affection apprehends nothing in God of it ſelfe: but receiueth all from faith. The forme is the beginning of actions, and that that giueth influence and life to another thing, muſt needes haue a prioritie to that that receiueth it. But charitie is not the beginning of the actions of faith, ſpecially of the act of belieuing; the act of loue hath no prioritie to be-

liefe,

*Heb.*11.33. *Gal.*3.14.22. *Math.*8.13. *Rom.*4.16. *Rom.*3.27.

*Rom.*3.25.

liefe, but followes after it, and is quickened by it. For by faith we embrace the Word and receiue Chriſt, when as charitie compelleth vs to loue him, whom we know, embrace, and hold by faith. Wee firſt taſte our meate, and then loue it: faith is the ſpirituall taſte of the ſoule, which feedeth vpon the ſweet and tender mercies of the Lord, before the heart bee enflamed with loue. Faith and loue are different gifts and graces: and ſome effects are attributed to faith which agree not to charitie; as faith is ſaid to iuſtifie, to purifie the heart, to ouercome the world, to receiue the promiſes. Charitie may be called an accidentall forme of faith, that is, it is an inſtrument vnto it for mouing and ſtirring abroad in the performance of all duties recommended vnto vs, both to God and Man: but the life and ſoule of faith it is not, or the inward and eſſentiall forme, whereby it hath life and being within it ſelfe, and whence proceedeth a motion and working that is proper to it ſelfe. If charitie ſhould bee the forme of faith, then faith hath two different formes, its proper and the forme of loue; then faith ſhould be the only pure matter of loue, then ſhould it be obedient to loue, and contained of it, as the matter is obedient to the forme, and contained of it. The Bodie is an inſtrument for the ſoule to worke by, and not the ſoule an inſtrument for the bodie to worke by. The forme worketh in the matter, and not the matter either in, or by the forme, ſeeing the matter of euery thing is paſſiue only, and not actiue: And ſo it ſhould bee betwixt faith and loue, if faith were as the bodie, and loue as the ſoule. But charitie is obedient to faith, faith gouerneth charitie: for whatſoeuer wee loue vprightly, it muſt be knowne, by faith that wee ought to loue it, and our loue muſt be quickened by faith, to loue it vniformely, and in right order. Faith is the meaſure of loue, and the meaſure of loue is according to the meaſure of faith: the intention of loue according to the degrees of faith, and the breadth of loue according to the extenſion

ſion of faith. Where there is greater faith in God, there is greater loue to God: and as faith ſpreadeth it ſelfe ſo doth loue in vniforme manner.

§. 2. Faith is not wrought by charitie (as the [a] Ieſuite preuerteth [b] that text of Saint *Paul*) for then it will follow, that loue by which faith is wrought muſt needs be before faith, whereas all acknowledge that faith hath the firſt being. It is faith which firſt heareth and believeth, and receiueth the word of God, and thereby preſcribeth vnto charitie the way that it is to goe, and the dutie it is to performe; it inciteth to the worke, it animateth the act, and enlargeth the affection to the ſeuerall branches of loue, without which what is charitie, but a vild, miſhapen, wandering affection, riſing or falling amiſſe, comming ſhort or running ouer? what the partiall and maimed fruites of loue, but the very carkaſe of a good worke? Faith worketh by loue, not as fire maketh hot by heate, which is a formal propertie inherēt in it: but as the ſoule doth this or that by the hand which is an externe inſtrument conioyned vnto it. That by which a thing is conſtituted as by a beginning, and by which it is effectuall, that is the forme thereof. But loue is a grace without the being of faith, though conioyned vnto, and faith is effectuall by loue, as a primarie meane, whereby it doth produce other effects not as by it beginning. Chriſt is the fountaine of the water of life: Faith in the heart is as the pipes and leads that receiue in and hold the water: Loue in ſome part is as the cocke of the conduit, that lets out the water to euery cōmer. Faith iuſtifyeth by receiuing the gift of righteouſnes, which is by the merit of Ieſus Chriſt: and goeth forth by charitie, whereby as a working hand it performeth all duties commanded of God, to the glory and honour of God. What if loue bee the moſt excellent of all graces in ſome reſpects, doth it thence follow, that it is the life of faith? By the ſame reaſon we may argue; *Whatſoeuer*

§. 2. Popiſh obiections preuented.

Gal. 5.6.

a *Bellar. de Iuſtif. l.* 2. *cap.* 4. § *At ne daretur & §. Diſtinctio*

b The Greeke word is not of the paſſiue, but of the middle voyce as it is in many other places of Scripture. *Gal.* 5.6. *Rom.* 7.5. 2. *Cor.* 4 12. In the *Interlinear*, faith which is effectuall; *Pagnin*, working by loue. And ſo *Bellarm.* himſelfe *de Iuſtif. lib.* 1. *cap.* 15. & *lib.* 2. *cap.* 8. & *lib.* 1. *cap.* 20. § *Illud vero*. *Rhem. annot in Gal.* 5.6. *Sect.* 3.

1. *Cor* 13.13. *Bellar. vbi. ſupra. Heb.* 11.6.

is not of faith is sinne, is of no esteeme or account with God: therefore faith is the forme of all other graces. It followeth not, that because the eye is a more excellent member then the foote; therefore the eye is the soule and life of the foote: Nee more doth it, that because charitie is a more excellent gift then faith, therefore it should bee the life and soule of faith. Faith and loue respectiuely haue the preferment each of other. In respect of spirituall life faith is the most necessarie, vpon which loue hath necessarie dependance: but otherwise to loue is more then to belieue, because it necessarily includes beliefe; as to tast meate in respect of life is of more vse then to loue it, though absolutely to loue meate be more then to tast it, because it presupposeth tast. If we respect latitude of vse, charitie is more excellent then faith, as which is extended euery way to God and Men, and by which all the gifts of God which he bestoweth vpon vs, are made profitable to other men. But if we consider man priuately in himselfe, and for his owne vse, faith is more excellent then charitie, as whereby wee are radically vnited vnto Christ, and wherein standeth orginally our fellowship and communion with him; by which Christ dwelleth in our hearts, and wee receiue the promised spirit; into which as a hand, God putteth all the riches of his grace of our saluation, & by which all acts of grace are quickened; wee feed vpon Christ for the strengthening and nourishment of the soule, and whatsoeuer is in vs is commended vnto God. If we respect length of time and continuance, charitie is to be preferred before faith. For faith is but for a time, and when the promise of God, which is the matter and subiect of it, shal be fully accomplished, the vse of it shall cease. When faith passeth into an open knowledge and reuealed sight of the thing present, it changeth both his nature and kind. But loue abideth for euer, and shall continue betwixt God and vs an euerlasting bond: it shall be greater and more vehement, but shall still retaine the same

In what respects charitie doth excell faith, and faith charitie.

Eph. 3. 17. *Gal.* 3. 14.

same nature and substance, albeit some workes which now it exerciseth shall cease. The end of our faith is charitie: but the foundation and director of loue is faith: faith also is the victorie whereby we ouercome the world. To saue a man faith is the greater: in Man being saued loue is the greater. Till faith haue finished our saluation loue must yeeld to faith: when faith hath fully saued vs, it shall haue an end, for knowledge of sight takes away faith, but loue shall abide for euer. Absolutely loue is greater then faith, but when we speake of the meanes of Iustification, and attainment of that saluation, whereto perfect charitie and righteousnes doth belong, then faith must bee preferred as the greater & more excellent. Faith only beareth sway therein: and this slender and weake charitie which we haue, is of no effect or moment thereunto. When the Apostle makes comparison betwixt the body without the spirit, and faith without workes, concluding that they are both dead, he cannot be thought to make loue the soule of faith. For he speakes not of internall charitie, which lodgeth in the heart, but of externall workes, which are outwardly visible and apparent vnto men, and cannot be the life, but are the fruites and effects of faith. For that which is without and externall, cannot bee the life or soule of that which is within and internall: nay it selfe hath from within all the life that it hath; and if it receiue not life from within, it is altogether dead. Workes therefore being outward, and issuing from within, if they be true, can in no good construction be said to be the life of faith which is within, but to be the issues and productions of faith from which they spring. Besides the word vsed by the Apostle doth signifie *the breath*, and and so the comparison runneth plaine; As the body of a liuing creature, if it breathe not is dead: so faith, if it bring forth no workes, is dead: For breathing is an effect of a liuing body, and working is the proper effect of a liuing faith. If we speake of faith as it is outwardly professed

Iames 2. 26. Rhem. annot. in Iames 2. 26. Sect. 10.

ressed to men, workes which may bee discerned by the eyes of men, not charitie which is the inward affection of the heart, are they that giue name and gaine credit to profession. Charitie is an hand or instrument whereby faith worketh: workes are fruites, effects, demonstrations of the inward life of faith: and that which giues name and being to our externall profession, is a pure, blameless, vpright conuersation, fruitefull in good workes. If we speake of faith, a dead faith may be compared to a dead body, altogether void of spirituall quickening: but a liuely faith cannot fitly be resembled to liuing body, but rather to the life of the body: because faith is not that which is quickened by charitie or the the workes of charitie, but that which quickeneth. Faith is the first wheele in the Clocke that moueth all the rest: Faith stirreth vp and directeth all other graces of the soule in their operations, whose strength increaseth according to the liuely-hood, vigor, and increase of faith. How then saith the Apostle, *That faith is perfected by workes?* As we iudge of the cause by the effects, and by the proportion of the effects the efficacie and force of the cause may seeme to be increased or diminished, euery thing is acknowledged to bee perfect when it worketh, and is esteemed so much the more perfect, by how much the more it worketh; as wee say the goodnesse of a tree is perfect, when it hath brought forth some excellent good fruite. Thus Phylosophers teach, that the forme is not perfect, when it is considered as the first act, but when it is taken as the second act: for by working it putteth forth it force and declareth it selfe. And so faith is perfected by workes, not that the nature of faith receiueth complement or perfection from workes, but because it doth declare and manifest it selfe by loue and good workes, and is esteemed by so much the more perfect, as the workes produced are the more excellent. Yea, as the exercise of outward members increaseth internall vigour

Iames 2. 22. Rhem. annot. in Loc.

vigor and ſtrength, and refreſheth the ſpirits by which wee moue; ſo doth the exerciſe of grace and vertue rightly imployed perfect faith, not imparting the perfection of workes vnto it, but ſtirring vp exerciſing and intending it owne vigor and perfection. Senſe and motion is the effect, not the cauſe of life in the body; but yet the body without them is dead, and perfected by them. Workes are the effects, not the life of faith, but faith without workes is dead, and by workes it is perfected.

§. 3. There is a fained and dead faith; a faith whereby the Deuils are ſaid to beleeue, and ſuch whoſe hearts are not vpright; a faith which reſteth barely in the vnderſtanding or which ſleightly affecteth the heart, but is not rooted, beares not ſoueraignetie: a faith ſubordinate to vaine-glory or couetous deſires, which the world deſtroyeth: and this faith, as it is ineffectuall to ſeaſon the affections throughout and incite to the ſincere vniforme acts of loue, ſo is it vnauaileable to Iuſtification. There is a faith vnfained, welrooted, ſoueraigne, whereby we beleeue to righteouſnes, by which the *heart is purified*, and *Chriſt dwelleth in vs*: which is *the victorie, whereby we ouercome the world*: and this *faith worketh by loue*, and cannot but worke. Hee that beleeueth in this ſort loueth freely, and cannot but loue, not through deſect of libertie, but through the nature of faith, exciting the beleeuer to will to loue not to loue if he will. Faith and loue conſidered as habits of the renewed ſoule, and branches of inherent holines, haue their originall from the Spirit of regeneration, and be diſtinct graces infuſed together. The deeds of charitie are the proper acts or exerciſes of the grace of charitie, from which they iſſue as branches from the ſtocke, and fruite from the tree: nor can we properly ſay, that ſuch workes flow from faith, as the fruite doth from the roote, ſeeing charitie is no branch of faith, but a diſtinct grace of the renewing

§. 3.
Ianes 2. 20.
Iames 2. 19.
Act. 8. 21.
Luk. 8. 14.

1. *Tim.* 1. 5.
Acts 15. 9.
Gal. 2. 20.
1 *Iohn* 5. 4.
Iuſtifying faith cannot bee without loue.

Par. de Iuſt. lib. 1, *cap.* 14.

renewing Spirit, which beareth it proper and distinct fruit. But such acts are said to be of faith because the doctrine of faith inioyneth them, the vertue of faith inclines the soule vnto them, moueth charitie vnto the exercise of them, and directeth and quickeneth the acts themselues, without which they would be liuelesse and out of square. Faith doth beget loue, not that one habite doth beget another, but that faith doth excite men to the workes of charitie. Thus the habits of faith and loue be coupled in infusion; the exercise of faith and loue be inseperably conioyned; and the acts of loue bee the effects of faith. *Euery one that belieueth is borne of God*; hee that is engrafted into Christ by faith *is a new Creature, and made partaker of the diuine nature.* But he that is borne of God, is endued with the grace of loue. The liuely members of Christ Iesus, which receiue from him the sap of grace, cannot be vtterly destitute of true charitie. But all true Belieuers are liuing members of Christ Iesus. *Hee that belieueth, abideth in God, and God in him.* But in whom God abideth, in him is loue. Euery true Belieuer doth liue spiritually, and where true faith is, there is true life. But hee that liues spiritually, and is translated from death to life, is also endued with the grace of loue. *Hee that belieueth is in the light*, and abideth therein: But no man is in the light, who loueth not. Faith and Hope be inseparable: But it cannot bee, but wee should loue those things, which we alreadie know, embrace, taste, and hope to bee singularly good. Faith receiueth and resteth vpon the mercie of God as our soueraigne Good: But it is not possible for a man truly to know and embrace the chiefest good, and yet to with-hold affection from the loue of it. It is faith, which setting God before vs such a one as hee is, wise, mightie, iust, mercifull, louing and gracious towards vs, enamoreth our hearts, and stirreth in vs affections correspondent to his grace: neither is there any sparke of true loue, which is not kindled by this meanes. *Wee*

1. *Iohn* 5.1. *Iohn* 1.12,13. 2. *Cor.* 5.17. 2. *Pet.* 1.4.

Gal. 2.20. *Rom.* 11.17. *Iohn* 15 1,2. 1. *Iohn* 4.15. *Rom.* 1.17. *Iohn* 3.36. & 6. 40.

1. *Iohn* 2.9,10.

loue

loue God, because he loueth vs first. But nothing can season and affect the heart, with the serious consideration, and sweet taste of Gods mercie and fauour, but faith only. In nature wee see nothing can moue in desire to this or that, till first it hath apprehended it louely, and it cannot but moue, when it hath soundly tasted of it goodnesse; So our affections cannot in loue moue to, and vnite themselues with God, till by faith we know him to be an amiable obiect for vs sinners to embrace: and when wee haue soundly and truly tasted how good and gracious the Lord is, we cannot but loue and affect him intirely. Faith is an obsequious and affianced acknowledgement of the truth of Gods promises: But hee that doth after that manner acknowledge the truth of God in Christ; is both inwardly affected towards God, and desirous to put forth the same in all duties of holinesse and righteousnesse. *The doctrine of grace, which bringeth saluation, teacheth vs to denie vngodlinesse, and worldly lusts, and to liue godly, iustly and soberly in this present world:* which being embraced by faith, doth leauen euery facultie, and season it in such sort, as the seuerall affections will readily moue at the command of faith. When the Apostle seperates faith and loue, saying, *If I had all faith, so that I could remoue Mountaines, and had not loue, it profiteth me nothing:* hee speakes of that perswasion and confidence in the extraordinarie promises of God, whereby the parties endued therewith, were inabled to doe miracles. And the word, *All*, noteth manifestly the highest degree of doing miracles. That whereas some had faith to doe some miracles, and not other some: the Apostle sheweth, that if he had such a miraculous faith, that hee could doe all miracles, and haue not loue, it were nothing. This is cleare, in that the Apostle reckoneth faith miraculous amongst the gifts of the Spirit, in the precedent Chapter: and by the example or instance of mouing Mountaines, which our Sauiour noteth as a Master miracle amongst others.

1. *Iohn* 4.19.

Titus 2.11,12.

Popish Obiections preuented.

1. *Cor.* 13.2. *Bellar. de Iustif. lib.* 1. *cap.* 15. *Rhem. annot. in* 1. *Cor.* 13.2.

1. *Cor.* 12.9.

1 *Cor.* 13. 2. *Math.* 7. 20. *Luke* 17. 6. *Bellar. de Iust. f. lib.* 1. *cap.* 5. *Sect. deinde.*

others. He saith, *If I had All knowledge*, not vnderstanding it simply and absolutely, *of all kindes of knowledge*, but of the gift of knowledge: and so by, *All* faith, he meaneth not all kinds of faith, but all faith of miracles. Vniuersall propositions must bee limited according to the subiect matter, vnlesse we will runne into manifold absurdities. And that the faith he speaketh of was not fitly qualified to Iustification, appeareth in this, that it did not command, but rather was subordinate to their vainglorious humour. Looke as their confidence was greater in the power and extraordinarie promises of God, the more were they puffed vp, boasting in themselues, insulting ouer their brethren: whereas, if their affiance had beene well setled vpon the mercie of God in Christ, and had rightly spread it selfe to the seuerall branches of holy truth, it would haue inclined, yea, constrained them to serue one another in loue, and bend their gifts to the edification of their brethren, which, whilest they doe not, but rather turne their gifts to the seruice of their lusts, and the dishonour of God, it is euident, they beleiued not vnto righteousnesse.

But by what faith should these *Corinthians* haue come to know and rightly to value Christian loue? The same by which they wrought wonders, or some other? If the same, [a] then faith is true though separated from loue. If some other, the Apostle in all congruitie should first haue exhorted them to embrace it; otherwise he had commended the beautie of Christian loue but vnto blinde men. Besides, if it be some other, then by that grace of faith, whereby they rested vpon the extraordinarie promise and power of God, they had neuer beene able to discerne betwixt good and euill, or to behold the worth and dignitie of Christian loue and kindnesse, though neuer so well rooted in their hearts. To this question it is directly answered, That the exercise of loue was to bee raised in these *Corinthians* hearts, by faith, for common essence

a So *Bellarmine* seemes to dispute, *vbi supra* §. 5. *Augustinus.*

and

and qualities the ſame with that whereby they wrought miracles; but by the ſame faith rightly ſet, deeply rooted, taking better in the heart diffuſing it vertue into the ſeuerall faculties, ſpreading it ſelfe vniformely vnto the particular branches of Chriſtian duties, directing the affections vnto ſpirituall obiects, and fixing them faſteſt vpon ſuch as it adiudgeth beſt, and moſt effectuall to the edifying of themſelues and others. In Iuſtifying faith two things are to be conſidered; the common nature or ſubſtance, and the ſpecificall nature, plantation and ſoueraigntie. For faith hiſtoricall and Iuſtifying agree in this, that both the one and the other is an aſſent to diuine truths, grounded vpon the authoritie of the reuealer: Faith temporary and Iuſtifying agree in this, that they receiue the word, and reſt vpon the mercies of God: but in radication, ſoueraigntie, and working, and ſo in ſpeciall nature, ſauing faith differeth from other kinds. The ſeed which fell by the high way ſide, in ſtonie ground, among thornes, and in good ſoile, was one and the ſame: and in moſt of theſe grounds it tooke, not alike in all, kindly in the good ſoyle alone. The common nature of faith is to receiue the Word, which ſome receiue by bare aſſent of vnderſtanding, others by ſleight and ſuperficiall confidence which vaniſheth away: but the doctrine of life taketh kindly in the honeſt and good heart, which embraceth it ſoundly with vnfained and wel-rooted affiance. Iuſtifying faith is diſcerned from the other kinds, not by this, that it receiueth the promiſes which they doe not: but it receiueth them in another manner and degree, with firmer radication in the heart, which is the ſeate of the affections, that it might ſeaſon them, and ſubiect earthly deſires to the affectation of heauenly things. Amongſt the chiefe Rulers of the *Iewes*, *many beleeued in Chriſt*, ſaith the Euangeliſt, *who yet confeſſed him not, becauſe of the Phariſees, leaſt they ſhould bee caſt out of the Synagogue.* But *Iohn* ſometime following the *Hebrew* phraſe vſeth

Iohn 12.42. *Bellar. de Iuſtif. lib.* 1. *cap.* 15. §. *primò.*

vseth the tearme *of believing in Christ*, *for believing Christ*, applying it to them, who by the miracles of Christ, and his manifest declaration of the truth, were conuicted in conscience to acknowledge him to be of God, or did believe in him for a time, but did not in sincerity submit themselues vnto him. And thus it might bee said of some of those chiefe Rulers, that they believed in Christ, that is, were perswaded in their mindes that hee spake the truth, but yet preferring their credit and reputation with men, gaue no regard vnto it. The very reason, which the Euangelist giues, why they did not confesse Christ, makes it manifest, that their faith was not true and liuely rooted in the heart. *For* (saith hee) *they loued the prayse of men, more then the prayse of God:* which who so doth, his faith is not become such as layes sure hold on the promises of life. *How can yee believe, which receiue honour one of another, and seeke not the honour which commeth from God only?* They might haue some beginnings and dispositions to true faith, but very weake and feeble, and they might bee endued with some degree of loue, but weake and feeble as their faith was. Their faith and loue was too much tied and entangled in the nets and snares of carnall respects: but, admitting the least degree of faith, there is no ground, to affirme they had no loue. Indeed *perfect loue casteth out all feare*, and perfect *faith ouercommeth the world*, and breedeth perfect loue: but there is a beginning of faith and loue, which being yet little and weake, and hauing not as yet ouer-mastered all worldly and carnall respects, is for a time timorous and fearefull to confesse Christ, but groweth to strength by little and little, till it resolue to cleaue to him with losse of all other things. Such was the faith of *Nicodemus*, and *Ioseph* of *Arimathea*, yea, of the Apostles themselues, *Peter* not excepted, who were euer and anon affrighted, and at his last sufferings, some denied, all forsooke our Sauiour and fled. And thus it may bee

Iohn 2.23.

Iohn 12.43.

Iohn 5.44.

1. *Iohn* 4.18.
1. *Iohn* 5.4.

Iohn 3.2 & 7. 50.51, & 19.38 *Luke* 23.51. *Math.* 26.56, 70,71.

these

these Rulers beleiued, but their faith was very weake, and their loue was according to their faith: till encrease of faith brought forth further strength of loue, and they had learned by the strength of faith and loue to preferre the seruice of Christ before all the glorie of the world, and to adhere to the glory that comes from God alone, as so much better then that wee receiue of men, that the later did seeme as nothing in comparison of the former. That which is added by the Euangelist, that they durst not confesse him, doth no more derogate from their loue, then from their faith: for if they had beleiued firmely with the heart *vnto righteousnesse, they had confessed with the mouth vnto salvation*: and in that they confessed not the truth with their mouthes, it argueth they beleiued but weakly with their heart. For the faith which bringeth forth sincere confession is coupled with loue, but confession it selfe is an effect of faith. *I beleiued, and therefore haue I spoken: wee also beleiue, and therefore speake.* The man that came to the wedding, not hauing on the wedding garment, had faith (as our Aduersaries obiect) but wanted charitie and good workes. How may it appeare that hee had faith? Forsooth, because hee was admitted to that Table, which are the Sacraments. Not to question that exposition for the present, was no man euer admitted to the Sacraments, that made shew of faith, when indeed he had none? Many hypocrites are in the Church, that haue not so much as a perswasion of the truth of the Scripture, and so absolutely want their marriage garment. And men are admitted to the Sacrament by men, and admitted for profession of faith, when they that admit them cannot tell whether they haue faith or not. For many pretend that which is not in them, and with the mouth make profession of faith, when their heart is barren and emptie of grace. Further this man might assent vnto truths diuine, and acknowledge them as true, but not from a sound and sincere ground: or hee might

Rom.10.10.

2.Cor.4.13.

Math.22.11. Bellar. vbi supra §. quartum.

might assent vnto the Articles of Christian Faith as true and good, whilest considered only in themselues, without opposition of such matters as he much valued: and such beliefe being vnsound, shallow, subordinate to earthly pleasures or commodities, may bee and is seperated from loue, but it is not that faith wee speake of. The generall meaning of the Parable seemes to bee no more but this; that many men thrust into the Church, who, when the day of triall comes, will bee found to haue no interest to the Kingdome of Heauen. What if the wedding garment bee charitie? this doth hurt vs nothing; vnlesse it could bee proued, (which can neuer be) that this man had Iustifying faith. For he wanted the wedding garment, charitie, because he wanted faith: and if he had beene endued with the one, *scilicet faith*, he should also haue had the other, *scilicet, loue: for faith worketh by loue.* But the wedding garment is as well faith as loue. It is indeed Christ Iesus himselfe (of whom the Apostle saith): *Put yee on the Lord Iesus.* Christ (as hee is a iustifier of vs from sinne, and a sanctifier of vs from the power of sinne, rinsing away by the water of his Spirit, that staine of corruption defiling our nature) is that wedding garment: and so putting on Christ, we put on the new man, *which according to God is created in righteousnesse and true holinesse;* Now wee put on Christ, when wee doe by an affianced knowledge, and by consequent affections come more and more to be vnited with him. The first and radicall vnion is made by faith only, which layeth hold on God in Christ, as our mercifull God, whose anger before threatned vs for sinne. The secondarie vnion, whereby the soule cleaueth more and more vnto God, is by meanes of the affections; by loue our hearts cleaue vnto him, by hope, ioy, high estimation of him; whom though we haue not seene, we loue: but this presupposeth the former. The fiue foolish Virgins (they say) were part of the Kingdome of God, and had faith but wanted workes. They were indeed part of

Gal.5.6.

Rom.13.14.
Gal.3.26,27.

Col.3.9,10.
Ephes.4.24.
Col.3.12.
Ephes.6.15,16.

Math.25.11.

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the Kingdome in profession, but not in election. They had a forme or shew of faith, but true Iustifying faith they neuer knew. And as their faith was, such were their workes. For it appeareth that they had oyle in their lampes, and that their lampes were lighted, although by long tarrying of the Bridegroome, they were afterwards quenched. Our Aduersaries teach, that these Virgins had aspired to more then ordinary perfection in the Church: and had they gotten this without good workes? It is a strange perfection that can bee attained without all good deedes spirituall or corporall. But they continued not (they will say) in their former charitie, when yet they presumed strongly on the assurance of their saluation, as is apparant, by their confident demanding to bee let in: for they said, *Lord, Lord, open vnto vs.* Indeed they neuer had either true faith or loue, and therefore could not continue therein. For if euer they had beene partakers of either in truth, they would haue persеuered in both vnto the end: and where the one is vtterly wanting, the other neuer was. Their earnest demaunding to be let in, shewes rather their desire, then their hope; and yet how many hope presumptuously without true faith in Christ? Faith is grounded vpon the Word of God, and the thing which it beleeueth, is that which the Lord hath said. Whatsoeuer we conceiue of God besides his Word, it is imagination, opinion, presumption, but faith it is not. But the Word of God denounceth destruction to the workers of iniquitie, to the fruitlesse and barren fig-tree, how can it then be said, that they that worke iniquitie, that bring forth no good fruit, haue faith to beleeue assuredly, that they shall be saued. The Apostle makes mention of some, who professed that *they knew God, but were indeed vnbelieuers*, as the vulgar reads it. And we know it is often threatned in the Prophets, *that the wicked shall cry, and not be heard*: call in feare, but not in faith: for they that in faith *call vpon the Name of the Lord shall bee saued.*

Rhem. annot. in Math. 25. §. 1.

Rom. 10. 8, 19.

Tit. 1. 16

Prou. 1. 28.

Rom. 10. 13.

But the Apostle *Iames* (as they obiect) supposeth plainly, that a man may haue faith without good workes, that is, without charitie, saying: *What shall it profit, if a man say he hath faith, and hath no workes? Can faith saue him?* Wherein they take for granted, what can neuer be proued, that the Apostle takes workes for charitie. Doe they thinke, that they against whom the Apostle writes would grant, that they were without the loue of God? The *Gnostickes* were neuer so absurd. But the question was, whether a man that professed Iesus Christ to be the Sauiour of the world, was not by this saued, how lewdly soeuer he demeaned himselfe? And it is apparant by the text, that the Apostle speakes of an historicall, dead faith, a faith in profession; as much differing from that whereto *Paul* ascribeth righteousnesse, as a liue man doth from a dead, or a bodie endued with life and motion from a painted or carued Image. Therefore hee compares it to the good wordes of him, that wisheth well to the poore man, but doth nothing at all for him. As therefore it is no true charitie, which professeth good will to helpe, and helpeth not: so it is no true faith, which is seuered from good workes. To this tendeth his question, *What auaileth it, though a man say that hee hath faith?* and his other demand, *Shew me thy faith?* The vttermost he extendeth it to by instance, is a meere historicall faith, *Thou belieuest that there is one God.* His purpose is to shew, that faith if it be truly professed hath taken roote within, from whence spring by obedience the fruits of all good workes, and if it giue not forth it selfe by good workes, it is a dead, no true and liuing faith. The men against whom hee disputes did make profession of Iustifying faith, but the Apostle brings the true, liuely and working faith of *Abraham*, as opposite to that idle, dead, and breath-lesse faith professed by them; and saying, *Was not* Abraham *our Father iustified by workes, when he offered his Sonne* Isaac *vpon the Altar:* hee meaneth no more,

Iames 2.14. *Bellar. vbi supra.*

Iam. 2.14.

Iam. 2.18.

Ivm. 2.19.

Jam. 2.20.

Iam. 2.20,22.

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then if hee had thus ſpoken: If *Abraham* had ſaid (as they did whoſe emptie faith hee diſapproues) I haue faith, but had not proued his ſayings true by his deeds, or readineſſe to offer vp his only Sonne when God commanded him (for actually hee did not offer him) hee had not beene iuſtified before God. Why? becauſe hee had not beleeued in ſuch ſort as *Paul* meant, when hee ſaith; *By faith* Abraham *offered vp* Iſaac *when hee was tried*; which was the act of his faith, as the text expreſly noteth. Yea, further to ſhew the vanitie of them that boaſted of Iuſtifying faith, becauſe they profeſſed faith in God, he addeth, *The Deuils beleeue alſo and tremble*, ſhewing, that the Deuils goe ſo farre as to beleeue the truth of God, yea, further for they tremble: and therefore the faith profeſſed in word by thoſe boaſters cannot bee the ſame with that which the Scripture nameth for a Iuſtifying faith. They cannot ſhuffle this ouer by telling vs, that Chriſtian faith, when it is naked and void of good workes, may well be likened vnto the Deuils faith in two points. Firſt, in both of them there is a perfect knowledge of all things reuealed. Secondly, this knowledge ſhall not ſteed them any whit. But in many things they differ, but this one is principall: That Chriſtians out of a godly and deuout affection, doe willingly ſubmit their vnderſtanding to the rules of faith. But the Deuill againſt his will, beleeues all that God hath reuealed. This is but a poore euaſion, for if they will heare their brethren of *Rhemes*, they tell them plainly, that Saint *Iames* doubted not to call a dead faith without workes, the faith not of Chriſtians, but of Deuils. The Apoſtle then doth not liken Chriſtian Iuſtifying faith to the faith of Deuils in ſome points only, but proues the dead faith profeſſed by ſome, not to bee true and ſauing faith indeed, becauſe the Deuils beleeue in that manner. The firſt point, wherein the faith of Chriſtians and of Deuils is ſaid to agree, comprehendeth the fulneſſe and perfection of that which they call Catholike or Chriſtian,

Heb. 11.19.

Iam. 2.19.

Bellar. de Iuſt. lib. 1. *cap.* 15 §. *ad tertium.* *W. B.* againſt *Perkins* reformed Catholike.

Whether faith may be without charitie.

Rhem. annot in Math. 15. *Sect.* 1

stian Faith, which consisteth in believing all to bee true, that God hath reuealed. No more is there in *Abrahams* faith, if we consider the act of faith, and no lesse in the Deuill, and the same in euery Catholike Christian, according to their doctrine. That which is added to shew the difference betwixt the faith of Christians and the faith of Deuils is little to the purpose. For it is not taken from the nature of faith it selfe, but from those things which to faith are meerely accidentall. The godly and deuout affection and willing submission to the rules of faith, which is in Christians, being an act of charitie, and not of faith, differenceth not true faith in it selfe from the faith of Hypocrites, but distinguisheth faith and charitie from faith only. And thus our Aduersaries make the Deuill a Catholike against his will. Or if they will say, that true Christian faith doth alwayes actually and necessarily imply this godly affection, and willing submission of vnderstanding to the rules of faith, then because this cannot bee without charitie, let them say, as the truth is, that true Christian faith cannot bee separated from loue and good workes. It is impertinent to dispute, whether the faith of Deuils be naturall, coact, and dishoneſt, or the faith of wicked men supernaturall, voluntarie, and Honeſt, as if these things distinguished the faith of vngodly men from the faith of Deuils. For if the maiestie of Gods infallible truth command the assent of Deuils to that which they loue not, doth not the same cause also preuaile with vngodly men, who beare no affection to God or goodnesse. And as for the honestie or dishonestie of the act, there can no circumstance bee named, why it should bee honeſt in wicked men, and dishoneſt in the Deuils: for it is fearefully abused in both. And if it be granted, that faith without workes or grace, is in men the gift of God, but the faith of Deuils not so: this argues a difference only in the cause, not in the essence, nature or qualitie. And though it bee his gift, yet being without grace and charitie, and

without

without these of necessitie as vnfruitfull as the faith of Deuils (both which our Aduersaries grant) it is no more auaileable to make a Christian, then the faith of Deuils is. It is further obiected, if faith cannot be without charitie, then faith alone doth not iustifie. This followeth not, for it is one thing to say, faith alone doth not iustifie, another that faith which iustifieth is not alone. This latter wee yield vnto, the first wee denie. Faith alone doth iustifie, that is priuatiuely considered without hope or charitie as causes concurring therewith in iustification: but this faith cannot really be seperated from, or negatiuely considered without hope and charitie. For though it be true, that the total cause of any thing being in act, the effect must needs follow, yet from the totall cause we cannot separate those things, together with which it hath in nature it existence and beeing, and without which it cannot be in act for the producing of the effect, though they conferre nothing thereto: because that is to denie the being of it, and to destroy the cause. The eye alone seeth, the eare alone heareth: but it must be a liuing eye, and hearing eare, not separated from the head or broken off from the rest of the bodie. Faith alone iustifies without other graces, not in regard of their presence, but in regard of their co-working with faith to this effect of our Iustification. It is one thing to say, the eye is in the head without other senses, and another thing to say, the eye doth see alone, no other sense seeing with it. Liuelihood is the qualification of that faith that iustifieth; and workes, at least a preparation and promptitude of heart to good workes, is an effect of faith as immediate as Iustification. So then faith cannot bee withot loue, and yet wee apprehend not the promises, of eternall life by workes, but by faith alone, although truly they cannot be apprehended by parties destitute of workes, at least of sincere resolution to walke in obedience. Nor doth faith alone apprehend the truth or deriue the benefit of diuine promises to our selues, but by it

Bellar. de Iustif. lib. 1. cap. 15. §. At si & §. postremo.

it alone, (though accompanied with all other sanctifying graces, and attended with the whole traine of good workes) wee expect and pray the promises may be fulfilled, not for our sakes, or for any righteousnesse wee haue in vs, or can hope for in this life, but only for the merit of Christ, by his sole mediation and intercession. In briefe, the faith which iustifieth is operatiue, attended with good workes of all sorts, accompanied with all graces of the the Spirit: but we liue by it as it vnites vs to the Lord of life; yea by it alone, not by it and other parts of grace, in as much as by it wee trust in Gods mercies offered in Christ, wholly relying on them, not partly on them, and partly on our workes or righteousnesse.

Chap. V.

Of the generall obiect or matter of Faith Iustifying.

§. 1. What doctrines are called matters of Faith.

§. 1. Matters of faith strictly and properly those are called, which pertaine to the nature and essence of faith first, and by themselues; as are the points of faith contained in the Gospell, the ignorance whereof is damnable, and the deniall hereticall. But in a more large acceptation all truth reuealed by God in his holy Word, is a matter of faith, and to bee belieued as God hath reuealed it. Hence is that rule of Diuines, There are many integrall parts in the Word of God, which are said to bee of the word of faith, but not properly a matter of faith. For there are many historicall, domesticall, and particular matters set downe for example, not properly for faith: which wee belieue, not because they pertaine to sauing faith, but for that they appertaine to the Word written by the Spirit of God. And not much vnlike hereunto is that

that distinion, that some things are necessarie to bee believed to salvation by themselues and the authoritie of the Scriptures, as the substantiall points of faith and manners; others for the authoritie of the Scripture only, as those which are not so necessarie; and some neither by themselues nor the authoritie of the Scripture, as are things in themselues indifferent, so long as by circumstance they bee not repugnant to faith, trueth, loue and edification.

§. 2. Iustifying faith is considered, either according to it most eminent effect, which is to iustifie; or according to it full and adequate act. For that faith which iustifieth, doth imbrace the Commandements, believe the threatnings, looke to all the promises of God made in Iesus Christ concerning this life or the life to come, and receiue the good things promised: it sustaineth in aduersities, worketh by loue as an instrument conioyned with it, guideth all our actions, and giueth firme assent vnto euery article of faith and euery part of diuine truth; but as it iustifieth, it is conuersant about Christ obeying to death, that we may find righteousnesse and forgiuenesse of sinnes to life in him, or it cleaueth vnto Gods mercies manifested in that eternall sacrifice, alwayes breathing out life to men, renouncing all trust and confidence, euen in such graces as we haue receiued from God. The trueth, mercie, fidelitie and power of God, with all benefits past and to come, which it pleaseth God to bestow vpon his people in Iesus Christ, are the matter about which faith is exercised: but as it iustifieth Christ is the full and adequate obiect of beliefe; as our reasonable soule doth see in the eye, heare in the eare, digest in the stomake, but doth not reason as it doth these things, but onely as it conceiueth and discourseth within vs. So that, according to the twofold consideration of iustifying faith, the obiect of it is twofold, Generall and Speciall 1. The Generall obiect is the whole truth of God reuealed

§. 2. Iustifying faith is two wayes considered.

The Obiect of Iustifying faith two-folde. 1. Generall.

reuealed vnto vs in his word, containing all Hiſtories, Doctrines, Commaunds, Threatnings, promiſes of what kinde ſoeuer. True faith reſpects all this, and onely this. Only this, becauſe diuine reuelations only be of certaine and infallible truth, which cannot deceiue, and whereunto men can ſafely giue vnlimitted and abſolute credite: All this, becauſe euery parte of diuine inſpired truth is worthy of all Beliefe and reuerence: and ſo there is nothing contained in Scriptures, threatning, promiſe, precept, admonition, exhortation, propheſie, or hiſtorie, which falls not in ſome degree or other within the compaſſe of ſauing Faith. God who cannot lie, hath propounded to men for truth and to be belieued, whatſoeuer is deliuered in Scriptures, and ſo it is a matter of faith; but ſo farre forth only, as it is intended to be held for true by the holy Ghoſt, the Authour of the Scripture. There is no doubt to be made, but whatſoeuer is regiſtred in the Hiſtoricall Bookes of holy Scripture by way of report, is to bee taken for true in reſpect of ſtorie, that wee may not doubt whether thoſe things were done or ſaid, which are there reported to be done or ſaid: But in theſe bookes, wee haue ſome worthy ſpeeches of godly men, and ſome leud and blaſphemous words of profane and wretched men. The former are to be acknowledged to bee for the truth of God euery way: the later muſt be acknowledged to be truely reported. As for example, it is true that *Iacob* vttered thoſe propheſies of the twelue Patriarks his ſonnes, and it is alſo true, that thoſe propheſies of his were the very truth of God. It is as true, that *Rabſhaketh* deliuered thoſe blaſphemous threatnings againſt the Lord and his people, but it is not true, that thoſe words came from God, as *Iacobs* did: ſo *Iacobs* were to bee taken as euery way true, truely related, and the truth of God; *Rabſhakeths* onely as truely reported from his mouth, but in themſelues blaſphemous.

True faith reſpecteth the whole word of God.

*Gen.*44.1.2.

1. *Reg.*18.30. *and* 19.5.6.

§. 3. Thus

§. 3. Thus faith yeeldeth firme and absolute assent to all diuine historie, as containing a certaine and sure relation of those things whereof they intreate; and to whatsoeuer came from God, as euery way true, and to bee receiued: nor doth it barely assent to the thing spoken as true, but moueth and stirreth affections according as the nature of the thing belieued should and ought to worke. *Through faith wee vnderstand that the worlds were framed by the word of God*, not barely giuing credit to *Moses* relation touching the creation of the world, but looking vnto the wisedome, goodnesse, and power of God, whereby the heart is moued to feare, reuerence and submission. That faith, which is deepely fastened in the heart, and beholdeth the true God the creatour and Gouernour of all things, as his power, bountie and vnderstanding shineth in his workes; that faith inciteth to humilitie, reuerence, loue, and worship of God. Through faith wee vnderstand that God hath protected and preserued and blessed his people from time to time; afflicted them when they went astray, deliuered them out of the hands of their persecutors when they humbled themselues and sought vnto him, inclined the hearts of their enemies to shew them fauour confounded those that rose vp against them, and mercifully performed all his promises in the fittest season: and where this firme beliefe is planted it begetteth a constant and well-aduised resolution to draw neere to God, and cleaue to him in all conditions, prosperitie and and aduersitie, sickenes and health, freedome and trouble, when religion is fauoured and when it is persecuted: because saluation is of the Lord, he will guide his people by counsell, and afterward receiue them to glorie, but they that are farre from God shall perish, they that goe a whoring from him shall be destroyed. What the Scripture teacheth of the miserie of all men by sinne, the vanitie of Minde, and corruption of nature, that faith receiueth, and thence followeth selfe-deniall and

§. 3. 1. The historicall part, as the doctrine of the

Creation. *Heb.* 11.3.

Prouidence.

Psal. 73, 24 27.

Mans miserie by sinne.

and renunciation of all truſt in worldly meanes. The High and profound myſteries of godlineſſe, which the naturall man perceiueth not, accounteth fooliſhenes, faith imbraceth with admiration, ioy, delight, and affection anſwereable to the nature of the doctrine into which we are deliuerd. Beliefe of Gods power, wiſedome, grace, loue and mercie manifeſted in Ieſus Chriſt, doth frame the image of God or Chriſt in our mindes, and propoſeth it as a viuble patterne for our imitation in all our workes, thoughts, and reſolutions, and ſtirreth vp to workes of pietie, iuſtice, mercie, long ſuffering and the like.

Miſteries of godlineſſe.

§. 4. Beſides the promiſe of forgiueneſſe of ſinnes in and through the bloud of Chriſt, there be many other pretious and rich promiſes ſpirituall and temporall, concerning this and the life to come: all which, as proceeding from the ſame fountaine of truth, faith doth reſt vpon and imbrace, and that ſo much the faſter, as the promiſes be more excellent. There is a mutuall relation betwixt God promiſing any good bleſſing in Chriſt, and the faithfull ſoule putting forth it ſelfe to imbrace grace offered. For faith hath not only eyes, by which it doth ſee the good promiſed, but hands wherewith it doth lay hold vpon the good things beſtowed: and the more excellent the good, which is reached vnto vs in the word of promiſe is, the cloſer doth faith ſticke vnto it, the ſtronger doth it hold it. Men are credulous in things that may concerne them in their name, goods or life: and the more weightie the matter, the more earneſt they be in ſeeking reſolution, and the ſtronger hope or feare it begetteth in them. All the promiſes of God *be yea and Amen*, ſure in themſelues, certaine to the beliuer, and therefore hee cannot but receiue them with cloſer and ſtronger repoſe and adherence, the more he doth apprehend their goodneſſe and worth. Amongſt the greate and more principall promiſes thoſe are to bee reckoned, which God hath made concerning our Sanctification by his

§. 4. 2 The promiſes concerning.

2. Cor. 1. 20.

Sanctification.

his holy Spirit, that hee will inable them that belieue, to bring forth fruits of amendment, and perfect the good worke begun in them from day to day. This is the couenant which God hath made with his people; *I will put my feare into their hearts, that they shall not depart from my wayes.* This promise is very necessarie to bee beleiued: for if people be not well grounded in belieuing that God will build them vp more strongely from day to day, and perfect the good worke in them which hee hath begun, euen to full sanctification in the feare of God, they shall verie much stagger and goe backe, coldly set vpon the practice of godlines, be off and on, now forward, now backeward, not knowing how to begin or to proced in the way of holinesse. Beliefe that God will inable them to euery dutie he doth require, and strengthen them against enemies that doe oppose, is a maine post in the Christian building an exceeding furtherance vnto godlinesse, without which they shall be oft shaken and dismaid. These promises be of great price: for if a Christian were allowed to aske of God whatsoeuer he would, next vnto the pardon of his sinnes and saluation of his soule, what would hee desire, but to bee assured from God that he will establish him in grace, and teach him the good way which he ought to goe; that hee will sanctifie him in soule, spirit and body, and keepe him blameless vnto the comming of our Lord Iesus vnto iudgement. And when he discerneth any such promise to be made, it is not hard to conceiue, with what deare affection, and strong adherence he doth receiue it, how close hee layeth it vp in his soule, and sweetly feedeth vpon it. This promise is sweete, and beliefe thereof stirring and operatiue: for it hearteneth to the practice of mortification and new obedience with greate courage, chearefulnes and stayednes; it quickeneth & encourageth to pray as necessities shall giue cause; it preserueth from fainting anddismayednes, when strength is not very great, and

Ier. 32. 40. *Ezek.* 36. 26. 27.

Phil. 1. 6. 1. *Cor.* 1. 8. 2. *Tim.* 1. 12.

if at any time, through weakneſſe and infirmitie, ſecuritie catch hold vpon vs; faith in the promiſe, that God will be our ſtrength and helpe, is that which raiſeth vs againe, and putteth courage into vs to fight againſt the aduerſaries of our ſoule.

Things temporall.

Many gracious and free promiſes concerning the bleſſings of this life, are diſperſed in the Word of life, which faith receiueth as true and certaine, becauſe they come from the God of Truth, who is faithfull, ſincere and conſtant in all his promiſes. *Godlineſſe hath the promiſes both of this life and that which is to com. He that ſpared not his owne Sonne, but deliuered him vp for vs all: how ſhall hee not with him alſo freely giue vs all things?* As health, maintenance, credit, proſperous ſucceſſe, in our callings and lawfull dealings, deliuerance out of troubles, and ſuch like. This is the aſſurance that God hath giuen, euen his faithfull promiſe often repeated, many wayes ratified and confirmed, that he will make competent prouiſion for his children: which is to faith better then many bils of ſecuritie from men, yea, then large poſſeſſions in hand for the preſent. The worth and goodneſſe of earthly bleſſings promiſed is apparant, ſpecially when they bee giuen in loue and mercie, as gifts of the couenant, tokens of free grace, and by a ſupernaturall prouidence eleuated to ſpirituall vſe, in which ſence they are promiſed and vouchſafed vnto them that feare God and walke in his wayes. And therefore when the beliuer is rightly informed, that God hath made any ſuch promiſes, he putteth forth the hand of faith to lay faſt hold vpon them, and boxeth them vp ſafe as his beſt and only euidence for the things of this life, and the ſanctification of them. For want of this faith, many vertuous and godly men are greatly ſtaggered and perplexed, plunged into deepe vncomfortable dumps and tedious troubles about the things of this life: But when once theſe promiſes be well riuitted into, and haue taken root in the heart by a liuely faith,

Gen. 15.5.
Iſa. 1.5.
Heb. 13.5.
1. *Tim.* 4.8.
Rom. 8. 2.

beliefe

beliefe hereof bringeth forth contentment, comforteth in the multitude of perplexities, encourageth to diligence in our places, quickeneth in aduersities, and strengthens to the workes of righteousnesse, as knowing that to bee the surest way for the gaining of durable riches, and trusting more to the faithfull promises of God though aboue likelihood, then to their owne carnall deuices though in shew and appearance probable.

§. 5. As faith requireth what God promiseth, because God is faithfull, & the promises of great worth and goodnesse: so it belieueth the threatnings denounced in the Word, not barely apprehending them as true and certaine, but also declining them as euill. For the whole Scripture breathed from God and euery part therof is Gods Word, of infallible truth, deseruing absolute credit. God is as well iust as mercifull; faithfull and true as well in his threats, as in his promises, and equally to bee belieued in both, so farre as by his Word he hath assured vs of both. Hee that belieueth the one as hee ought, belieueth both: and he that belieueth not both, giues sound credit to neither. Beliefe of the threatnings is necessarie: *For whatsoeuer things are written* (whether precepts, promises, threatnings, examples) *are written for our learning*: and as the promises of this life and the life to come are sharpe spurres to quicken vs vnto godlinesse: so the threatnings are strong bridles to keepe from naughtinesse. Firme assent to the certaine accomplishment of diuine threatnings, doth beget humiliation for sinne past, and vigilancie to shunne sinne and escape danger: it strengthens against base, carnall feares, and the threats of men that oppose the truth, and reuiueth care to serue and please God at all times and in all things. Wherefore doe the terrours of men so much affright, but because sleight beliefe is giuen to the threatnings of the Lord? The grace and mercie of God belieued breeds loue of God, and consequently true feare, which is opposed to senceless stupiditie and

§. 5. 3. The threatnings.

Rom 15.4.

carnall presumption, though it casteth out feare which proceedeth from vnbeliefe. But what need Beleuers feare the threatnings, seeing there is no condemnation or cause of feare to them that beleue? The Apostle saith indeed there is no condemnation to such: but wee cannot therefore conclude, that there is no cause of feare to them, vnlesse no other euils, but final damnation need to bee feared. But whilest the soule is subiect to bring vpon it Gods temporarie wrath, sicknesses spirituall, hellish anguish to the sense of it, there is still cause enough to feare. Seeing that concerning temporall threats and punishments God dealeth as sharpely, or rather more sharpely with his children, then any other, why should they not dread his Fatherly correction? Would a childe that had but one sparke of wit or common reason prouoke his Father to scourge and whip him euery day, because hee knowes he will not disinherit him in the end; and not rather say, it is good sleeping in a whole skin? And shall beleuers who are spiritually wise, willingly prouoke God, because he will not condemne them eternally? The assurance which a godly man hath of his saluation, is euer ioyned with a faithull and conscionable care to walke vprightly before the Lord, and to decline by-paths and strayings; for which end hee makes vse of euery part of the word. *There is no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the Spirit.* Moreouer, there may be feare of that which a man is infallibly assured to escape; not a distrustfull feare of falling into it, but a watchfull feare of shunning and shrinking all meanes leading thereunto.

Rom.8.1.

Amos 3.2.
2.Sam.12,14.

Rom.8.1.

§. 6. 4. Commandements.
Titus 2.11,13.

5. 6. The word of grace, which calleth vpon vs to beleue the free mercie of God in Christ to the pardon of our offences, *teacheth vs to denie vngodlinesse and worldly lusts, and to liue godly, iustly, soberly in this present euill world:* and this word of grace is the matter of faith, which is wholly receiued, if any part take good rooting.

For

For the precepts of ſanctitie and holineſſe binde the conſcience to obey God, as well as the promiſes binde to truſt in God. What God hath linked together, faith will not ſeperate: But God hath coupled mercie and obedience, grace and holineſſe. Hee cannot belieue or make faithfull plea to the promiſes of remiſſion and ſaluation, who doth not make conſcience of all ſound doctrine that he heareth, and giue free, vnlimited aſſent to euery part of Gods Word, ſubmitting himſelfe to be led by it, and that becauſe it is his Word. Faith ſetteth the Image of God vpon the heart, which is manifeſted in the ſeuerall branches of holines and righteouſnes which he commandeth in his Word: and it reſigneth a man vnto God to liue not vnto the world, not vnto the luſts of the fleſh, but vnto the praiſe of his Name, which is not poſſible to bee done, if hee cleaue not vnto the Commandements as iuſt, equall, honeſt and good, in all things and at all times to bee obeyed. Faith cannot take and leaue, yeeld and with-hold aſſent at pleaſure, part and mangle, diuide with times, ſeaſons, and priuate reſpects; or reſigne it ſelfe to God, with limitation to haue leaue in this or that to liue at pleaſure: but it is downe-right for God, and willingly receiueth whatſoeuer hee ſaith; what God approueth, that is pleaſing to faith, though croſſe to age, education, cuſtome, credit, honour, naturall deſire and inclination: what God condemneth, that faith diſalloweth, though neuer ſo much countenanced by authoritie, graced by example, attended vpon with honour, dignitie, preferment, and ſuting to our diſpoſition. Faith ſubdueth the ſtrongeſt paſſions as well, (and if due and right compariſon be made) as much as the weakeſt, and acknowledging the Goodneſſe, Mercie, and abſolute Soueraignetie of the Lord, yeeldeth it ſelfe to be led by him, aboue all things that can oppoſe themſelues, and will not giue place to ought that doth ſet againſt him. If God bid *Abraham* leaue all, his friends, his Fathers houſe, the land of his Gen. 12. 1. 4.

Natiuitie, to goe into a ſtrange countrie, hee is ſtraight vpon his iourney, without further queſtioning hee will be gone, no intreatie will ſtay him in *Meſopotamia*. If God command him to offer his onely Sonne in ſacrifice, he is early vp to doe it. The faithfull ſoule giues firme and free aſſent vnto all things reuealed by God, eagerly fixeth the affiance of heart vpon the promiſes, and cleaueth cloſe vnto the Commandements, not only ſuch as ſuite with his diſpoſition, education, age, but euen thoſe that directly croſſe and oppoſe carnall reaſon, carnall affections, worldly pleaſures, and what prouocations ſoeuer there bee in the world vnto ſinne: and not then alone when it may be done without contradiction or reſiſtance, but then ſpecially when temptations riſe, humane reaſon failes, ſinfull luſts hale this way and that, Satan rageth, the world frownes or flatters, our preferment, credit, honour, life, all lies at ſtake. In this caſe, faith lookes directly vnto God, and iudgeth it beſt to ſticke vnto him, from whom comes ſaluation. For no good can bee equall to that which God promiſeth, no euill ſo great as what he threatens, no courſe ſo ſafe as what he preſcribes, no euidence ſo ſure as the truth of God, no command ſo iuſt as what God requires; the greateſt gaine is to looſe all for Chriſts ſake if we be called thereunto; wee ſhould ſtand ſo affected to the glorie of God as to ſhrinke in no triall though neuer ſo difficult, nor thinke it much *to reſiſt vnto bloud, ſtriuing againſt ſinne*: This is the conſtant certaine iudgement of faith, which bringeth forth a ſetled reſolution to follow the Lord at all times, and in all things, notwithſtanding all oppoſition.

Gen.22.2,3.

Heb.12.4.

In particular practices the faithfull may faile.
1.Sam.27.1.
Pſal.116.11.
Mat.26.70,72, 74.

In particular practice, the faithfull ſoule may be ignorant of ſome things, and weake in the application of others: *Dauid* in a paſſion may thinke, *Samuel* hath deceiued him: and *Peter* ſurpriſed with bodily feare may denie his maſter: but the conſtant temper of the belieuer is much better; and if by ſome vnexpected occaſion he be vn-

vnsetled, he is neuer quiet, vntill his former resolution be confirmed, and put in practice. For hauing weighed and pondered all things in an euen ballance, hee is assuredly perswaded, that no outward euill can come in comparison with Gods anger, no earthly good is to bee matched with Gods fauour, that transitorie delights are deare bought if a man endanger his soule to compasse them; that the sufferings of this life are not worthy to bee compared with the glorie that shall bee reuealed: and therefore it is infinitely better to cleaue vnto God, though in reproaches, bands, imprisonment, or death, then to enioy the pleasures of sinne for a season. *Heb.*11.25.

§. 7. And seeing faith kindly rooted doth spread it selfe to euery branch of diuine truth, cleauing inseperably to the whole, and with closest repose of heart to that which is most excellent and of greatest importance, the obedience which faith produceth, and the workes which it animateth, must be intire, vniforme, and constant. Intire not in degree, but in the branches of obedience. Maimed obedience to some duties of the law, lopping off other branches, which accord not with our state, humour and disposition, or grossely neglecting them, though no lesse commanded, is an argument of an vnsound and imperfect root whence it springeth. The practice of some one or few Christian duties, ioyned with the extreame neglect of others no lesse excellent, and necessarie, is no token of faith, but a strong presumption that what good is done, proceedeth from indulgence to corruption. For if wee giue our selues to the prosequution of some good workes, because we receiue and embrace the word which cõmandeth them, then shall we giue our selues to the performance of euery good work, which the same word doth call for at our hands: If wee doe this or that good worke cõmanded, because it is sutable to our disposition, passing ouer others that bee crosse thereunto, wee obey not the Lord, but please our selues. The Word of God doth

§. 7. The obedience of faith is vniforme, intire and constant.

worke effectually as it is embraced, and the consideration of what Christ hath done for vs, will bring forth in vs the same minde that was in him, a minde to doe his Fathers will in euery point alike sincerely, but with greater intentions, feruour and chearefulnesse, as the weightinesse of the dutie, or opportunitie and season shall require. For true faith assenteth to euery diuine truth as certaine and infallible, cleaueth to euery promise and commandement alike sincerely and vnfainedly, sticketh fastest to them that bee of greatest worth, and necessitie, or vpon speciall occasion may most tend to the glorie of God, the comfort of the soule, and good of our brethren; and so teacheth the affections to rise and fall, swell and asswage whether in admiration or detestation, in embracing or loathing, and to put themselues forth in practice, according to the different excellencie or indignitie, goodnesse or vilenes of obiects presented to them. It teacheth vs absolutely and intirely to submit our wils vnto Gods will; to affect whatsoeuer hee approues, to hate whatsoeuer he disallowes, to loue that best which his Word assureth vs to be most excellent and deare to him, and to detest that most, which is most odious and abominable in his sight, though otherwise pleasant to our naturall disposition, or not so distastfull as many other matters would be, did we take care for the flesh to fulfill the lusts thereof. Indeed the faithfull soule may find it selfe more prone to one sinne then another, and more dull to some good duties then other by reason of naturall inclination, state of life, custome, or some other occasion: but, if right comparison be made, faith inciteth to hate all sinne and to affect all duties of holinesse one as well as another. A man sick of diuers diseases but one predominant, may be cured of it as much as of any of the rest, and yet be more troubled with the remainders of it, because it had deepest root and greatest head: and so euery member of corruption

may

may, be truely mortified, and yet the stronger passions before, though in proportionable degree tamed and brought into subiection as much as the rest, may be the most troublesome: which the faithfull doe ackowledge, bewaile, and endeuour to redresse keeping them vnder with greatest care, and striuing against them with all earnestnes. This fight against corruption is constantly maintained by faith, and constantly it cleaueth to the word of grace as much better then all carnall or worldly allurements, whereby we might be drawne aside into sinne, and so it bringeth forth constant obedience to the will of God. The good ground, are they, *which with an honest and good heart hauing heard the word, keepe it, and bring forth fruite with patience.* Luk.8.15.

CHAP. VI.

Of the Speciall obiect of Iustifying Faith.

§. 1. FAith seeketh not life and saluation in the threatnings, prohibitions or commaundements, though it worke by loue, and earnestly contend against corruption: but acknowledging its imperfection in working, and renouncing all confidence in workes or in our selues, it resteth vpon the promises of mercie in Iesus Christ, or word of reconciliation, which is called *the word of faith.* The more firme and liuely our faith is, the more sincerely it worketh the better wee discerne and vnfainedly acknowledge our imperfections, and disclaime all affyance in our owne righteousnesse and the more faithfully we renounce all confidence in our workes, the more earnestly wee seeke for saluation only by Christ. Faith resteth vpon Christ as Mediatour or as God and Man obeying to the cursed of death

§. 1. The Speciall obiect of Iustifying faith.

2. Cor. 5.19. Rom. 15.25.26. Rom. 10.8 and 17.

of the crosse, that from the grace o God wee might obtaine pardon of sinne, and be accepted as righteous vnto life. For this wee are alway s to haue in Minde, that Christ is the obiect of fai h not abstractly and nakedly considered, but Christ with his benefits, Christ lifted vp as the brason serpent, Christ set forth as a propitiatorie sacrifice for our sinnes, Christ as our redeemer from sinne and death, Christ as he is set forth to the beliewer: and thus to receiue Christ and beliewe on him, is to beliewe and receiue in him ransome from sinne and death. Christ and his Apostles testifie that this is specially to bee preached, viz *remission of sinnes in and through Iesus Christ*: This the faith of all the Saints, [through it haue respected euery part of the word] hath in speciall manner respected, craued, embraced. But that which is specially to be preached and beliewed, that which the faith of all the Saints hath alwayes in speciall manner respected, desired, craued, and obtained, that is the speciall obiect of Iustifying faith. If at any time wee read, [a] that the beliefe of a temporarie promise was accounted for righteousnesse, it is, [b] because it doth in beliewing the thing temporall, apprehend him in whom all the promises are yea and Amen: who is at least the remoued obiect of iustifying faith in euery thing it apprehendeth. Thus *Abraham* beliewing the promise of seed, did apprehend that blessed seed which had from the beginning beene promised, and saw his day. Neither did he looke at the power of God, but to sustaine his beliefe of a seed before promised, against the temptations wherewith he w s exercised. Expresse mention of the speciall mercy of God we finde not in the sermons of the Apostles: but it doth euidently follow of those things which are preached by them. For remission [d] of sinnes doth presuppose the mercie of God, and the speciall subiect of their preaching [e] is remission of sinnes by and for the death and resurrection of Iesus Christ. That which first pricketh and spurreth

Mark.1.15. Act.20.24. Luk.24.47. 1.Pet.1.21. 2.Cor 5.19.20. Psal.32 5.and 51.1.2.and 103.3. Dan.9 17. Hos. 14. 3. and 2. 19.20. Luk.1.71. and 18. 19. Act.15.11.

a *Gen. 15.6.*

b *Gal.3.8.16.*

Iohn 8.56.

d *Ps.103.3.13. and 130.3.4. Mic.7.19. Titus 3 5.*

e *Act.2.38.and 4.12.and 10.43 and 13.39.and 8.37.*

spurreth the soule to Christ, that giueth vs to vnderstand what the soule principally reacheth at, and receiueth in Christ. But sinne and death vrge the soule for mercy and life to bee obtained pricke and spurre the soule to goe forth of it selfe and receiue Christ and rest vpon him, as he is offered in the Gospell: Therefore it principally layeth hold on the free promise of mercie couering sinne and deliuering from death. The confession of *Peter* and the rest of the Apostles [for he made answere for them all, as the question was propounded to them all] was no more in words, but of Christs office, *Thou art Christ*; and his nature, *The sonne of the liuing God.* But shall wee thinke the faith of the Apostles, to bee nothing but a bare assent of Minde to that which they professed of Christ? Then shall we make the Deuill himselfe to be as good and true a beleiuer as the Apostles; for he professed as much, *O Iesus of Nazaret, I know who thou art, &c.* Noe doubt the Apostles rested vpon Christ for saluation, and beleiued in him to bee that to their soules, and for their vse and comfort, which they beleiued him to be. The subiect matter of their faith in that point was, that Iesus was the Christ: the manner of beleiuing was with the heart relying vpon him for saluation. The faith of *Abraham*, was not a bare assent giuen to the promise of God, but a confidence in the speciall mercie of God: for hee rested vpon the promise, not onely in regard of his posteritie, but also in regard of Christ, according to that which is saide: *In thy seede shall all nations of the earth be blessed*: which seede the Apostle teacheth to be Christ, and the blessing he interpreteth to bee redemption from the curse of the law, and iustification by faith. *Abraham* then beleiuing the remission of sinnes in and through Iesus Christ of necessitie it will follow, that his faith was directed vnto and exercised about the speciall mercy of God in Iesus Christ. How then doth the Apostle set out *Abrahams* full be-

Popish obiections answered.

Math.16.16.
Ioh 6 68.
Belar. de Iustif. l.1.chap.8.

Mar.1.24.
Luke 4.34.

Gal.3.16.

Gal.3.8.

li-fe

liefe in this, *that he was assured that hee who had promised was able also to doe it?* Not because *Abrahams* faith did iustifie him as he did beleeue the power of God, but because his iustifying faith which was fixed vpon the gracious promise, did sustaine it selfe by the consideration of Gods power in time of tryall betweene the promise and the execution. *Abraham* had a promise of seed; but the execution is deferred, whereupon his faith is assailed thus: *Abraham* thy body is dead, thy wife hopelesse that way: which things foiled *Sarah* for a time. Now when *Abrahams* faith vpon the promises is thus set vpon, against these arguments of vnbeliefe, faith opposeth the allsufficient power of God, and sustaineth it selfe with this consideration, God is able. As another time, when he was tempted to offer vp his sonne in sacrifice, he verily beleeued he should receiue him againe, because *God was able to raise him vp againe.* Beliefe of Gods power is not the act of iustifying faith, as it iustifies, but the consideration of Gods power is a prop and stay to faith against manifold temptations. And so wee shall finde, the Almightie power of God often aledged to confirme the weake and wauering heart. As for *Sarahs* laughing, thinking it impossible to haue a childe, the Lord saide to Abraham, *Is any thing hard or impossible to God.* And againe to *Moses* obiecting, whether all the fish in the sea should bee gathered for food for *Israel* in the wildernesse; The Lord answered, *Is the Lords hand waxed short, thou shalt see whether my word shall come to passe or not.* And to the virgin Mary desiring to bee further conformed touching the promise of God, the Angell makes answer, *with God nothing is impossible.* As for the faith of the Centurion so much commended by our Sauiour Christ, it might bee a steppe or meane by which he was raised of God to a true faith for iustification by the Messias; or it may bee, it was some effect of a iustifying faith: but in it selfe, as he did onely beliefe in this, *that he was assured that hee who had promised was able also to doe it?*

Rom. 4. 21.
Bellarm. vbi supra.
Rhem. annot in Rom. 4. 14. *Sect.* 10.

Rom. 4. 20.

Heb. 11. 19.

Gen. 18. 14.

Num. 11. 23.

Luk. 1. 37.

Luk. 7. 9.

lieue

lieue the power of Christ to heale his seruant, it did not iustifie. Our Aduersaries themselues will not say that naked assent to this truth, that Christ by his bare word was of power to cure his seruant absent, is sufficient to iustification, which yet is the substance of his confession. If they answer that the profession of his faith is here mentioned according to the present occasion: They must withall confesse it followeth not, that because none other act of his faith is here expressed, therefore there was nothing further in his faith vnto iustification before God. Surely if hee be believed to saluation, he believed somewhat else that made him to believe what is here noted: he believed some what else, that made him to say, *Lord I am not worthy that thou should'st enter vnder my roofe.* Luke. 7. 6. Christ is euery where made the thing which faith embraceth to saluation, and whom it doth looke vnto and respect, as it doth make vs righteous in the sight of God. *God so loued the world, that he gaue his onely begotten sonne, that whosoeuer believeth in him should not perish, but haue euerlasting life.* Iohn 3. 16. *I am the resurrection and the life he that believeth in me, though he were dead yet shall he liue.* Iohn 11. 25. *And by him all that believe, are iustified from all things, from which yee could not be iustified by the law of* Moses. Act. 13. 39. *Believe on the Lord Iesus Christ, and thou shalt be saued, and thy house.* Act. 16. 31. *That they may receive forgiuenesse of sinnes, and inheritance among them which are sanctified by faith that is in mee.* Act. 26. 18. *Being iustified freely by his grace, through the redemption which is in Iesus Christ: whom God hath set forth to be a propitiation through faith in his blood for the remission of sinnes that are past, through the forbearance of God.* Rom. 3. 25. 26. Eph. 1. 15. Act. 15. 11. Iohn 1. 12. Gal. 3. 26. It is with vs as with malefactors; the kings pardon onely receiued doth acquit them, and restore them to libertie: and Gods mercie in Christ couering sinne receiued by a liuely faith, doth set vs free from feare of damnation. It is true, that iustifying faith doth giue assent to euery article of

faith

faith and cleaue to euery Commandement: but it obtaineth remission of sinnes, as it receiueth Gods pardon in Christ. *To him giue all the Prophets witnesse, that through his Name, whosoeuer believeth in him, shall receiue remission of sinnes.* Righteousnesse is euery where tied vnto faith, euen to faith in Christ, whom only it doth and can looke vnto as it iustifieth. *I count all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to bee dung that I might winne Christ. And might bee found in him, that is, not hauing mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, the righteousnesse which is of God through faith.* For looke as nothing in a poore man can make him rich, further then it doth get riches into his possession; so nothing in vs sinners can make vs righteous to life, further then it doth lay hold on such a righteousnesse, which can take away sinne, and make vs righteous to the receiuing of life eternall. Faith is called the *faith of Christ*, because Christ is he whom faith doth apprehend and receiue to righteousnesse and life, according to that of the Euangelist; *He that believeth on the Sonne of God hath life euerlasting.* That is the principall obiect of faith, for which embraced and receiued by faith, eternall life is giuen from grace. But eternall life is giuen of grace for Christ embraced or rested vpon by Faith. [a] *To believe Christ dead and risen*, as the Apostles taught him, is true beliefe: but that is not barely to believe the historie of his Death and Resurrection, but the fruits and benefits thereof, and that with the affiance. It is so to believe the Death and Resurrection of Christ, as thereby to looke for forgiuenesse of sinnes: which is to put our trust in the speciall mercie of God through Iesus Christ. This is plaine by the words of *Martha*; for when Christ asked her, *Doest thou believe this, that whosoeuer believeth on me shall not die euerlastingly*, She answereth, *yea Lord*,

Acts 10.43.

Rom.3.22. & 10.4. Phil.3.8,9.

Gal.2.16.

Iohn 3.36. 1. Iohn 3.12,13

Ioh.6,47. & 17.3.

a Ro.10.10,11. Rom. 6.9. 1.Cor.15.3.

Iohn 11.26,27.

I beliene that thou art Chriſt : that is, I cannot doubt, but that thoſe that cleaue to thee ſhall haue life euerlaſting, teaching that theſe confeſſions imply an affiance and truſt of all good through him. The Eunuch his profeſſion was, *I beliene that Ieſus Chriſt is the Sonne of God* : but the faith of this Eunuch was a particular confidence of heart, whereby he embraced Chriſt his Sauiour, and beliened on him for his particular benefit and comfort. *Nathanael* profeſſed of Chriſt, that hee was *the King of Iſrael*, that he was *the ſonne of God*, and ſo much in generall the Deuil beliene and know: was *Nathanaels* faith nothing but a bare perſwaſion that Chriſt was the Sonne of God? yet it was a perſwaſion ioyned with affiance, for he reſted vpon him, and ſo beliene d the promiſe of mercie in him. *God hath raiſed vp Chriſt to bee a Prince and Sauiour, to giue repentance to Iſrael, and forgiueneſſe of ſinnes* : and to beliene Chriſt a Prince and Sauiour raiſed from the dead, and ſet at the right hand of the Father, doth imply truſt and affiance in him for forgiueneſſe of ſinnes and life euerlaſting through the grace of God.

Acts 8.38.

Iohn 1.49 50.

Marke 5.7. Luke 8.28.

Acts 5.31. Rom.8.34.

§. 2. It is obiected, that to beliene the power of God is Iuſtifying faith: for our Sauiour required no more of the blinde man, then to beliene that hee was able to heale him. And the Leper ſeemeth to doubt of his will, but was well perſwaded of his power. But it is one thing to looke vnto Chriſt for bodily health, or to receiue a temporall bleſſing: another to beliene in him to Iuſtification. For the faith which Chriſt requires to Iuſtification, is ſuch a faith as doth acquite vs from our ſinnes, and doth procure vs righteouſneſſe: But many were healed by our Sauiour, that (for ought can be proued) were not acquited from their ſinnes. And if theſe blinde men had only beliened that he was able to cure the malady of their eies, notwithſtanding this their faith, their ſoules had beene vncured, their ſinnes vncouered. Many that were cured of their

§. 2.

Math.9.27,28.

Marke 1.40. Bellar.de Iuſtif. lib.1. cap.8.

their bodily infirmities, were also healed of their spirituall diseases: not because they believed his power to helpe them, but because they relied vpon him as their only Sauiour.

*Heb.*11.33,34, 35.

And the testimonie it selfe sheweth, that the blinde men believed Christ to be the *Messias* in times past promised of the Father, and now exhibited: so that they might believe to iustification, but their beliefe of his omnipotencie did not iustifie them. The writer to the *Hebrewes* sheweth in diuers examples, that by Iustifying faith *some subdued Kingdomes, other some stopt the mouthes of Lions*, certaine *quenched the force of fire*, others *escaped the edge of the sword, &c.* All which things, (though temporall) were atchieued by Iustifying faith: which is the hand of the people of God to receiue good by: but faith iustified not, as it was occupied about, or looked vnto these things, but as it was carried to an higher obiect. The healing of corporall diseases was a

Isay 53.4. *Math.*8.17.

seale vnto vs, that Christ is our deliuerer from sinne and death, (as the Scriptures testifie, and our Aduersaries confesse) and therefore in believing the mercie of God towardes them in healing of their diseases, they might forthwith conceiue, that of his free grace hee would be pleased to forgiue their sinnes, which are the true causes of all our maladies.

*Bellar. de Iustif. lib.*1.*cap.*9.

It is againe obiected, that in the Creed is contained the whole obiect of Iustifying faith: But in it there is no mention of the speciall mercie of God. In this obiection there is a two-fold mistaking; for in the Creed is contained the obiect of faith which is believed, that is, the summe of doctrine to be believed to saluation is there explained: But here we speake of the obiect of Iustifying faith, by which we believe. The doctrine of faith is one thing, the priuate act of the heart relying vpon the promises of mercie another. Now when we enquire, what is the obiect of Iustifying faith, the question is not what is the summe of faith

faith, or of the articles to be beleeued, but what the faith of the heart in all these articles which it beleeueth, doth first and principally looke vnto, rest vpon, and receiue to saluation. For when all Christians professe and historically beleeue all the Articles of the Christian faith; yet many are not iustified or saued, because they beleeue not as they ought: whence it is euident, that bare assent to the Articles of Religion, is not that faith which iustifies or saues, but another of farre different nature is required, if wee would bee partakers of these blessings. Againe, verball mention of Gods speciall mercie there is not any in the Creed, but really it is included. For to beleeue in God, is to depend vpon his mercie reaching to the pardon of our offences. To beleeue in Christ is to relie vpon him as the authour of redemption, reconciliation, and peace with God: which doth necessarily imply the speciall mercie of God. And in the Creed we beleeue the remission of sinnes, which article cannot bee explained according to the doctrine of the Gospell, without beliefe in the speciall mercie of God, and confidence thereon. The conclusion is, The Word of God is the generall obiect of Iustifying faith, the speciall promises of mercie and forgiuenesse in Christ Iesus, is the speciall obiect of faith as it iustifieth.

Ier. 31.33. *Esay* 25.9. & 33.22.

§. 3. This beliefe in the rich mercie of God, frameth the Image of God in our hearts, and imprinteth the vertues of Christs death vpon the soule, as by application the seale doth set it stampe vpon the waxe. A man cannot walke in the Sunne, but he must beare it hue: no more can he beleeue in the grace and mercie of God to the pardon of his offences, but he must beare the Image of Gods mercie vpon his soule. And so faith in Christ, doth incite to the vniforme studious practice of pietie towards God, who of his gracious, free, vndeserued loue and mercie is pleased to repute Beleeuers as his Sonnes by adoption, and compasse them with his fauours; and of mercie, kind-

§. 3. Faith in Gods speciall mercy, frameth his Image in the Heart.

neſſe, long-ſuffering, forbearance, forgiueneſſe towards men, looking to God for it patterne, whom it muſt and ought to follow. The Belieuer cannot put on Chriſt as a Iuſtifier, but he muſt put on the bowels of mercies, kindneſſe, humbleneſſe of minde, meekneſſe, long-ſuffering, forbearance, &c. and the cloſer he putteth on Chriſt vnto righteouſneſſe, the more quicke and operatiue bee theſe graces of the Spirit, & more liuely the operations thẽſelues that iſſue from thẽ, as quickned & animated by that faith.

Chap. VII.

Iuſtifying faith is a particular and certaine confidence, reſting vpon the mercie of God in Chriſt for pardon and forgiueneſſe, not an aſſured perſwaſion that our ſinnes be already pardoned and forgiuen.

§. 1. Iuſtifying faith is a particular and certaine confidence.

Iuſtifying faith doth not onely belieue the promiſe of mercie in generall; as that there is forgiuenes for them that lay hold vpon it: but it relieth vpon the promiſe for our owne particular, and depends wholly thereupon, looking after no other helpe. For truſt or confidence importeth the application of ſome good to him, that truſteth: and ſo he that caſteth himſelfe vpon the promiſes of mercie, drawes neere vnto Chriſt, throwes himſelfe into his armes, and graſpes about him with all his might. Looke how the poore Infant affrighted with the apprehenſion of ſome danger, clinges cloſe to the parent for ſuccour and defence: or a man in danger of drowning layes hold vpon ſome willow that growes vpon the bank, and hangs thereon for ſafetie: ſo doth the ſoule purſued by the terrours of the Law, and affrighted with the vgly ſight of ſinne, flie with ſpeed vnto Ieſus Chriſt as hee is held forth in the Goſpell, hang vpon him, and to die for it will neuer looſe his hold. For in him it apprehends plentifull redemption, and out of him it knowes no ſuc-

cour

cour is to be found. In this ſence, faith applyeth the promiſe of grace to a mans ſelfe in particular, that is, it particularly relieth vpon the grace of God in Ieſus Chriſt to obtaine pardon and forgiueneſſe. Euen as they that were ſtung with the fierie Serpents, did come and looke to the brazen Serpent, beleiuing to find the healing of thoſe deadly ſtings that were faſtened in them: Thus a ſoule ſtung with ſin and feare of damnation, commeth by faith to Chriſt, relying on him, truſting to finde in and through him, cure of thoſe deadly euils wherewith it is wounded.

Numb. 21.9. *Iohn* 3.14,15.

If a Prince ſhould offer a generall pardon to Rebels, cauſing it to be proclaimed, that if they would lay downe armes, ſubmit themſelues and flie to his mercie, they ſhould be receiued to fauour, and wee ſhould ſee many hereupon caſt downe their weapons, and ſue for mercy, would wee not preſently know, that they beleiued the promiſe, that they ſhould bee pardoned: So when Chriſt ſaith to ſinners, come vnto mee, or beleiue on mee, and I will eaſe you, what faith (thinke we) haue ſinners, who reſort vnto him? Is it not a beliefe, that he will (according to his word) deliuer them from ſinne and death, and reſtore them to life eternall? If there bee a particular word, or that which is equiualent then there is a particular faith. But there is a particular word, or that which is equiualent. For the thirſtie, and barren ſoule, that is ſtung with the terrours of the Law; they, that *labour & are heauie laden*, are inuited to come vnto Chriſt, and exhorted, intreated, perſwaded, commanded to beleiue; & the promiſe is, *Whoſoeuer beleueth in him, ſhall not periſh, but haue euerlaſting life*: which is as much as *Thomas* thou art burdened and doeſt labour, thou art wearie and thirſtie, come thou vnto mee, behold, I inuite; beleiue thou, for vnto thee doe I reach forth the promiſe of mercie, receiue it, and thou ſhalt liue. For the particulars are euer in their generals. How can we proue, that *Iohn* or *Iames* are by nature vnder

Math. 11.28. *Eſay* 55.1,2. 1. *Iohn* 3.24. *Iohn* 3.16.36. *Acts* 10.43. & 13.39. *Rom.* 10.9,10.

Gal. 3.10.

wrath and the curse? otherwise it cannot be proued then thus, *Cursed is euery one that continueth not in all things that are written in the booke of the Law to doe them.* How can we proue that *Thomas* or *Peter* are bound to loue the Lord, and to abstaine from murther, fornication, theft; but because it is said to all men, *Thou shalt loue the Lord, Thou shalt not steale? &c.* And thus it is said to all, *Let euery one that is a thirst come vnto me, and drinke, Beliene in the Lord Iesus, and thou shalt be saued:* whence euery thirstie and burdened soule may conclude, I ought to beliene, God calleth and commandeth me to beliene; he hath giuen me his promise, and offers mercie, and beliening I shall be saued. The faith of true Belieuers goeth further then the faith of Deuils can doe. But they may, and doe beliene or know, that Christ died in generall for sinners, and that they shall be saued who beliene in him. If Iustifying faith haue not in it some particular confidence, then it is not opposed to despaire, so as to expell it. For things that will not endure the one the other, must haue contrarietie; as fire and water: if the one doe not fight and driue forth the other, then may they dwell together. But true faith and vtter desperation cannot stand together, but doe expell each other. Moreouer true faith in Christ doth breed confidence and boldnesse, according to that, *Let vs enter with confidence and boldnesse through faith on him.* True faith therefore hath in it particular confidence in the grace of God. For as nothing can make hot, which hath not heate in it selfe: so can nothing make confident, which after some manner hath not confidence in it. To [a] receiue is to take in particular to a mans selfe, or to apprehend and lay hold of for conueying a thing to himselfe. But to [b] beliene on Christ and to receiue Christ doe both import the same thing. Therefore to beliene on Christ, is to rest vpon him for the conueying of his benefits particularly vnto vs. Meate nourisheth not vnlesse it be eaten and digested: a plaister heales

Deut 6.5.
Iohn 7.37.
Acts 16.31.
Iames 1.6.
*Math.*6.30. & 10.31.
*Rom.*4.20.
*Heb.*10.22.
a *Math.*1.20. & 2.20. *Iohn* 1.12.
b *Iohn* 1.12. *Col.*2.6. *Rom.*5.11.17. *Heb.*8.15.

heales not, if it be not applied: a potion will not worke, if it be not receiued. *Chriſt is the true bread of life, that came downe from Heauen,* vpon whom we muſt feed by faith, if we would be partakers of his benefits: and feed vpon him we cannot, if we doe not particularly beleeue in him for our ſelues. The worke of redemption remaines proper to Chriſt: but the benefit of his death is communicated to euery member of his miſticall bodie for their iuſtification: And how can wee hope to haue our ſinnes forgiuen, if we be not made one with him by faith? and reſt vpon the promiſe made in him for pardon? That profeſſion which *Paul* makes, may here bee conſidered; *I know in whom I haue beleeued, and I am perſwaded that he is able to keepe that thing wherewith I haue entruſted him, or deliuered vp to his keeping:* where it is apparant, that to beleeue is to commit our ſelues to Chriſts truſt or keeping, or to reſt our ſoules vpon the performance of the gracious promiſes, which God of his rich grace in Ieſus Chriſt hath made vnto vs.

Iohn 6.35.

2. *Tim.* 1.12.

§. 2. This faith is certaine, though mixed with many doubtings by reaſon of our weakneſſe: Certaine and aſſured in regard of the euent and thing beleeued, not in regard of the ſenſe and feeling of him who beleeueth. Whether his heart be ſtedfaſt in faith, or trembling through much vnbeliefe, yet vnfainedly beleeuing with a welrooted confidence (though with much vnbelief) he ſhalbe ſure of the thing promiſed. For the promiſe is made good to him that truly receiueth it, not for the ſtedfaſt manner of receiuing, but for the thing receiued, which is Chriſt. Now looke as a trembling palſey hand may take the ſame thing, which a more ſteddie one doth take, though the manner be diuers, the one taking it with ſhaking, the other without any trembling: ſo an heart of faith, which yet ſhaketh and doubteth through much vnbeliefe, may take Chriſt, as well as an heart doth, which is more fully perſwaded: and therefore ſhall haue the grace promiſed for his ſake,

§. 2. Faith is certaine in the euent, not euer in ſence.

Iohn 3.15. who is receiued by faith. The promise is vniuersall, *Whosoeuer believeth in Christ shall not perish, but haue euerlasting life*: it is not, whosoeuer is fully assured or certainly perswaded of his saluation, but whosoeuer vnfainedly believeth in Christ, shall be saued. Now many a poore soule may cast himselfe vpon Christ, and lay hold vpon him with purpose through Gods grace neuer to leaue him, as being assured without wauering in this particular, that it is best both simply and in comparison to draw neere vnto God, and relie vpon his grace; and so in euent is sure of saluation, who yet would giue a world to be assured of Gods fauour, and fully perswaded that his sinnes are pardoned. An house well builded vpon a rocke is as sure as the foundation: euery thing hanging on a pin or pegg is as sure as the pin or pegg on which it hangeth: True faith firmely groundeth it selfe vpon the faithfull promises of God, and receiueth them as better then life it selfe, from which it will not bee with-drawne by any carnall allurements: and therefore in euent it cannot miscarrie, for the ground is firme and vnchangeable. The truth of God in it selfe is more certaine then any thing that can bee apprehended by the senses but it is not euermore so apprehended by vs: and faith which buildeth vpon the infallible truth of God, comming to him when he calleth, relying vpon his grace, because hee hath spoken, is in euent no lesse sure, then the foundation vpon which it leaneth is certain & vnmoueable, but in the sense of the believer it is not alwayes so, neither are matters of faith receiued by vs with such certaintie, as are other things subiect to the senses, in themselues lesse certaine. Things are to vs according as we conceiue them, which is not euer answerable to the euidence of the thing in it selfe, or to the certaintie in regard of the euent. Things most sure in themselues are sometimes but dimmely discerned of vs, because our eye-sight is imperfect: and things lesse euident in themselues doe appeare to vs most

cleare

cleare and manifeſt, when they come within the compaſſe of ſenſe or reaſon remayning in vs. Beſides, the promiſes of mercie in Chriſt being the higheſt and moſt ſpirituall, it is the hardeſt point of ſeruice in Chriſtian warfare firmly to belieue them: and the daily weakneſſes which wee eſpie in our ſelues, the many and ſtrong paſſions which ſtil warre within vs, and many times preuaile, doe impell the minde to diſtruſt. When a Chriſtian calleth to mind what ſtrength worldly allurements haue in him, how often hee yeildeth vnto aſſaults in many pettie temptations, how weake and fraile, dull and negligent hee is in the duties of Chriſtianitie and his particular calling: the conſciouſneſſe of theſe things will, no queſtion, trouble the eye of faith. Not that the comfort of a Chriſtian is grounded vpon his ſtrength of grace or any good worke that is or can be done by him: but becauſe his beliefe in the mercie of God cannot be greater then his ſtrength to ouercome worldly allurements, wherby hee might be withdrawne from God, or care to yeeld vniforme, ſincere and conſtant obedience to all Gods Commandements. Againe, it is one thing to haue a thing ſurely, another thing to know I haue it ſurely. We ſeeke many things that we haue in our hands: we haue many things that we thinke we haue loſt: ſo a Belieuer, who hath a ſure beliefe, yet doth not alwayes know that he ſo belieueth, ſeeketh but findeth it not; nay, thinketh he is altogether without faith, when he hath it vnfainedly. A man vnregenerate that is wholly corrupt ſeeth little or no corruption in himſelfe: yea, after due, ſerious and long examination many diſorders may ſecretly lurke in the heart of a man ſanctified, which he doth not eſpie: And is it then any maruell, that a true Belieuer ſhould be vnable (ſometimes at leaſt) to ſay that he doth belieue? yea, that hee ſhould not find it, though he make diligent ſearch and inquirie into his owne heart about it. Looke as children liue in the wombe, and know not themſelues, that they doe liue: ſo it is with many true

beleiuing soules, who long beleiue, before they come to see themselues beleiue, and bee able by a reflexed operation of minde to say, *I know on whom I haue beleiued.* A man of a contrite spirit, beleiuing that his sinnes are pardonable, earnestly desiring remission of sinnes by the merits of Christ, and resting vpon Christ alone for saluation, assuredly he receiueth forgiuenesse, although he be vexed with scruples and temptations, and want the assurance and perswasion in himselfe that his sinnes bee remitted. For faith is necessary to saluation: but full assurance that I do beleiue in that sort, is not of like necessitie. And if a man may beleiue vnfainedly, who is not fully assured that he doth so beleiue, then faith may be certain in the euent, when it is not certaine to the sence of the Beleiuer.

2. *Tim.* 1. 11.

§. 3. Faith as it iustifieth is a resting vpon Christ to obtaine pardon. *Zanch. de redempt. lib. 1. c. 13. tit. de Fiducia. col. 282. Musc. loc. com. de Remiss. Meisner. dec. 3. pag. 329. Par. in Gal. cap. 2. lect. 24. Idem de Iustif. l. 1. cap. 10. lect. 227. Albizius exercit. theol. ar. 1. 8. ad 3. Hom. Of faith. part. 1. August. conf. art. 4. & art 20. Bohemic. conf. art. 6.*

§. 3. But what faith is necessarie, to wit, on mans part to Iustification? Is it an assured perswasion of our particular election, or that our sins be aleadie pardoned and forgiuen? No: It is one thing to rest on Christ obeying to the cursed death of the Crosse, that I may obtaine pardon and life euerlasting from the grace of God, which is the act of true beliefe, required to Iustification: another to beleiue that I am one of Gods particular elect people, and that my sinnes are pardoned and done away: which is a priuiledge of grace granted to him who beleiueth, is sealed by the Spirit, and knoweth assuredly that he beleiueth. It is not an action of Christian faith preuious or fundamentall to Iustification, for a man to beleiue himselfe to be one of Gods elect: for wee come to know our election by the effects thereof, as Faith, Iustification, Sanctification. Wee must first reade the effects of Gods loue in our hearts, and see that he hath wrought in vs the saueing graces of faith, loue, hope, feare, &c. and sealed vs by the spirit of promise, before we can come to know his eternall decree and purpose towards vs: therefore the beliefe of our particular election is an act of faith following Iustification, not precedent to it. No man is iustified

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by beleuing himselfe to be Iust, nor pardoned, by beleeuing that he is pardoned: but if his beliefe be true, he must be truly Iust, before hee can or ought to beleeue himselfe to be Iust, and actually pardoned, before hee can be assured that he is pardoned. This is the order of spirituall blessings conferred vpon vs in Christ, Faith is the band whereby wee are vnited vnto Christ: after Vnion followeth Communion with him: Iustification, Adoption, Sanctification, be the benefits and fruits of Communion: *Being made sonnes by faith, God sends forth the Spirit of his Sonne into our hearts, crying, Abba Father*; and this *Spirit beareth witnes with our spirit, that we are the children of God*; assurance or certaine perswasion that our sinnes be pardoned, followes this witnesse of the Spirit, as the fruit and effect thereof. In which it is most manifest, that faith in Christ is before Iustification in order of nature, though not in time; and Iustification is precedent to the sense & feeling of remission: and therefore that belief which is required on our part to Iustificatiō cannot be an assurance that our sins be pardoned already, vnles the same thing be before & after it selfe, & a man be pardoned before he beleeue, or assured that he is pardoned, before it bee granted, or that act of faith which cannot be but in a person already iustified, must go before the pardon of sin. The promise of remission of sinnes is conditionall, and becommeth not absolute, vntill the condition be fulfilled, either actually or in desire and preparation of minde. This is the word of grace, *Beleeue in the Lord Iesus Christ, and thou shalt bee saued*: when doth this conditionall proposition become absolute? when we beleeue? What? that our sinnes are pardoned: No: but when we beleeue in Christ to obtaine pardon, which is the thing promised vpon condition of beliefe. Assurance that our sinnes bee pardoned is concluded in a practicall Syllogisme thus; He that truly beleeueth in Christ hath obtained pardon of his sinnes: But I beleeue: Therefore my sinnes are pardoned: where

Gallican. conf. art. 20.
Belgic. confes. art. 23.
Bolton walking with God, *pag.* 320.
Pemble, plea for Grace, *pag.* 258.259.260.
Rolloc de Iustificat. Heming. Syntagm. Gradus ad conuersionem 49.
Gal. 4.6.
Rom. 8.15,16.

Esa. 1.16,17,18
Ezek. 18.21.
Prou. 28.13.
Matth. 6.14,15.
Acts 16.30,31.
Iohn 6.29. & 11.25.
Acts 10.43.
Acts 26.18.

where assurance of the pardon of sinne is a conclusion drawne from a two-fold ground, the one expressed in Scripture, the other euident (if true) by the testimonie of the renewed conscience, and presupposeth that hee beleeueth, and is assured that he doth beleeue. Now if assurance of remission be concluded from this ground, that he beleeueth, and knoweth certainly that hee beleeueth, then the beliefe which is required on our parts to Iustification cannot be an assurance that our sins be washed away alreadie. For if we take the word beleeue for a perswasion that our sinnes are done away, then the Syllogisme runneth thus; He that is assured of the pardon of his sinnes, his sinnes are pardoned. But I am assured of the pardon of my sinnes: therefore my sinnes are pardoned. Faith receiueth the pardon of sinne, as it is profered in the word of grace, and groundeth it selfe solely and immediately vpon the promise of God in Iesus Christ: But the ground, whereupon a sinner in himselfe guiltie should build assurance that his sinnes are pardoned, without some other act of faith comming betwixt the promise & that assurance, there is none. The Gospell offereth pardon to the thirstie and burdened, if hee will receiue it: assureth them of pardon, who haue embraced the promise: but where shall wee finde ground, whereupon the guiltie person who beleeueth not to remission of sinnes may bee assured, that his sinnes not actually pardoned, are yet pardoned and blotted out of Gods remembrance? Faith taketh the pardon presented to it in the word of promise, and trauailing with it, bringeth forth actuall remission of sinne, which vpon our faith we receiue. Assurance is not before pardon, nor actuall remission before faith, vnlesse the effect be before the cause, and the same thing be both cause and effect. To beleeue in Christ to saluation is to *receiue him*. But to receiue Christ as hee is offered vnto vs in the Gospell is not to be assured that our sinnes are alreadie pardoned in and through Iesus Christ, but to rest vpon

Iohn 1.12. *Heluet. confess. art.* 15.

vpon him for pardon. Before the act of iuſtification faith hath for obiect this propoſition concerning the future, To mee believing my ſinnes ſhall bee forgiuen: but after the promiſe is receiued and pardon obtained, it hath this propoſition concerning the preſent or time paſt, To me believing in Chriſt my ſinnes are forgiued. And thus the horned argument of the Ieſuite, whereby he would proue, the ſpeciall mercie of God not to be the obiect of faith Iuſtifying, and our doctrine in that point to bee groſſe and abſurd, is eaſily vntied. For thus he reaſoneth; Iuſtifying faith goeth, before Iuſtification: But faith in the ſpeciall mercie of God followeth Iuſtification. For hee that believeth the pardon of his ſinnes, is either iuſt before or not iuſt; if iuſt before, then faith iuſtifyeth not; if vniuſt, then believing that his ſinnes bee pardoned, he believeth a lie. Our anſwere is, that ſpeciall faith hath the ſundrie acts; but to this purpoſe ſpecially two. The firſt heartily to deſire, earneſtly to thirſt after, humbly to intreate for acceptation and confidently to reſt vpon the promiſe of free remiſſion: The other comfortably to aſſure and perſwade, that that is granted, which was deſired and receiued in promiſe. Faith by her firſt act obtaineth and receiueth pardon, and doth not finde vs iuſt, when wee begin to believe: by her ſecond act, ſhee doth not actually iuſtifie but finding the thing done, certifyeth and aſſureth vs of it. So then ſpeciall faith in her firſt act, is before Iuſtification, and procureth, obtaineth and receiueth pardon, but then ſhee hath not the perſwaſion of it as alreadie done in her ſecond act ſhee preſuppoſeth the thing done, and alreadie obtained, and ſo truely perſwadeth the believer of it, but procureth not the doing of it. Before Iuſtification faith ſeeketh and receiueth the promiſe of forgiueneſſe: after Iuſtification, it comfortably aſſureth of the bleſſing obtained: in both it hath for it obiect the ſpeciall mercie of God in Chriſt. Faith receiueth Chriſt offered in the Goſpell and it perſwadeth

Par: de Iuſtific: lib. cap. 10.

Bellar. de Iuſtif. lib. 1. cap 10. Sect. ratio ſecunda. Idem de Eccl. lib. 4. cap. 11. §. Sectary noſtri.

D. *Field* of the Ch: *lib. 3. cap. 44.*
Bolton of walking with God *pag. 321. 322.* To believe that my ſinne is now forgiuen in Chriſt is rather an act of experience in a Believer now iuſtified then that beliefe which is required to Iuſtification. P. *Bayn.* Helpe to true Happines. *part. 2. qu. 9.*

swadeth and assureth of pardon in Christ receiued: both these bee the acts of faith, sometimes expressed [a] in the definition of Iustifying faith: but if we speake of faith as it iustifyeth it peculiarly embraceth Christ with his benefits as he is profered in the word and Sacrament. For faith which is required to Iustification is not a perswasion or knowledge of things alreadie possessed, but a confidence of things promised and vpon believing to bee obtained, which in the order of causes, not in time, doth goe before remission of sinnes. Who knoweth not, that we must believe, that we might be iustified? Iustified, I say, and not certified of Iustification by the benefite of faith. The Scripture is cleare; *Believe, and thou shalt be saved, God iustifieth the circumcision by faith; and the uncircumcision through faith.* Doe not these, and many the like passage shew, that Iustification and not onely the sense and manifestation of Iustification alreadie obtained, doth depend on faith.

§. 4. It may bee said, we are iustified before in Gods decree. Indeed whom God doth iustifie, them he decreed to iustifie from all eternitie, but whereas election is manifested by faith as by its effect, iustification doth depend vpon faith, as its cause, and wee are iustified by faith as the instrument thereof. For election is an act immanent and eternall, but iustification transient and in time, inferring some change in the person iustified, not physicall, but morall & in respect of state, whereby it comes to passe that the person is in another condition and account then he was before. In briefe, the act of faith perswading of the pardon of sinne alreadie obtained by believing, and glorying in the sense of Gods mercie, must bee distinguished from that act of faith which iustifieth; and is a leaning or staying vpon Christ to obtaine remission; the priuiledge of grace and comfort which comes to the soule by believing, must be distinguished from the condition of the couenant, which is required on our parts, before wee can

[a] Iustifying faith hath some acts as a cause disposing preparing and fitting vs to the receit of that gracious fauour, whereby God doth iustifie vs; and other, as a susceptiue cause, receiuing, embracing and enioying the same. In the former respect faith consists not in a perswasion that wee are the sons of God, but in the latter *Feild: appendex* to the fifth Booke second part.

§. 3. *Act.* 16.31. *Rom.* 3.30.

§. 4.

can obtaine pardon. This is the rather to be noted, because the maine cauils of the papists against our doctrine touching particular confidence in Gods mercie, and certainetie of saluation, are grounded vpon this surmise, that wee make that faith, which is an assured and certaine perswasion of our particular election, iustification and saluation, to be the sole cause, to wit, on Mans part, of Iustification: whereas Iustification it selfe must goe before the assurance of it, and such persons onely can haue true assurance and certaintie of their Iustification, election, and Saluation, who doe vnfainedly beleeue and know assuredly that they beleeue as they ought. And it makes much for the comfort of many faithfull people, who commit their soules vnto Christ Iesus, and depend vpon him and no other for saluation, who yet are much perplexed, as if they had no faith nor could doe ought pleasing vnto God, because they want this certaine assurance of the remission of their sinnes; whereas if they had learned what it is to beleeue vnto Iustification, and trust vnto the promise for pardon, they might for the present take comfort in this, that notwithstanding their feare, they relie vpon Christ and commit their soules vnto God as to their faithfull Redeemer, and might with more ease and speed grow vp vnto the desired comfort and assurance, when they should distinctly perceiue and discerne the grounds of faith and assurance, by what steps and degrees they must clime from the one vnto the other.

Fishers answere to certaine articles.

CAP.

Chap. VIII.

By faith a true beliener may bee certaine and infallibly assuredly of the remission of his sinnes and eternall salvation.

§. 1. How Faith assureth of salvation.

§. 1. IT is a Principle, common amongst our Aduersaries, that euery conclusion issuing from one proposition reuealed expressely in Scripture, & another clearely and certainely knowne otherwise, and by euident and good consequent added vnto it, belongs to faith and is believed by no other habit, then of faith. As for example; All the dead shall rise. *Peter* is dead: therefore *Peter* shall rise. The conclusion is Theologicall and belongs to faith, though it be not expressely written, that *Peter* is dead, or that he shall rise againe. So it is in this present matter; All that believe shall bee saued: this proposition is of faith because it is immediately reuealed and expressely written. But I believe; this is certaine by the testimonie of the renued conscience, to him that hath proued himselfe to be in the faith. The conclusion, therefore I shall be saued, is certaine by faith: because it is inferred of one thing believed, and another that is euident. And although the holy Ghost, not tying himselfe to termes, doe somtime call it *knowledge*, yet calling it againe *believing* alone, or *believing and knowing*, it is manifest such a knowledge is intended, as not only flowes from the principles of faith, but also is reduced to the same habite. For with what other eyes can the soule behold the heauenly light of the Gospell. How shall that confidence, assurance or certainetie which is created by the mixture of the light of the Scripture, with the light of a good conscience renued by the holy Ghost, belong

1. *Ioh.* 4. 13. *and* 3. 14. *and* 5. 13. *Rom.* 6. 8.

long to any humane knowledge, when the Scripture saith expressely, *The promise of the Spirit is receiued by faith*; and whe esoeuer in all the Byble, the Gospell is reuealed, men are called vpon to beliue. And if there be granted a certainetie of a mans owne speciall standing which certainetie arises from the Scriptures, one ground thereof being a proposition or sentence immediately diuine, the other inferred and concluded from that which is diuine: it must bee granted also, that it is a worke or effect of faith. The Scripture reports how many of the children of God *were tried by mocking and scourging, by bands and imprisonment, they were stoned, hewen asunder, tempted; they wandered vp and downe destitute and afflicted*: All which the Apostle saith, *They did by faith* and confidence of the promises; and yet their assurance was no other, nor otherwise begotten, then the ordinarie assurance of all Gods chi'dren, which is concluded by ioyning the light of their conscience kindled by the holy Ghost, and ruled by the Scriptures, to the immediate light of the conditions reuealed in the Scriptures. Faith which is beliued or the doctrine of faith is written in the word of God, the holy Scriptures: but faith whereby wee beliue, or of the heart, is written engrauen, rooted in the heart out of the word of God by the holy Ghost, and knowne, not beliued, by the testimonie of the renued conscience enlightned by the Spirit and directed by the word: for the rule by which a man discerneth himselfe to beliue, is the doctrine of Gods word, declaring the qualitie of Faith: And the certainetie or assurance which a iust person hath of his particular Iustification, depends vpon the right application of two propositions; one immediately diuine and certainely beliued, *Whosoeuer beliueth in Iesus Christ shall bee saued*: the other inferred and concluded from hat which is diuine, certainely knowne according to the direction of the word *But I beliue*.

Gal. 3.14.

Heb. 11.36.

§. 2. Thus

§. 2. What maner of assurance is obtained.

§. 2. This assurance is not such, as whereby a man is made absolutely out of all doubt: but such as many times is assaulted, and shaken with many difficulties, feares and doubts: which notwithstanding arise from the the nature of faith, as if it ought to bee: but from the frailtie and corruption of our euill nature, by reason whereof faith is not such as it ought to be. It is not the office of faith to cherish and maintaine such feares and doubts, but to resist them, to fight against them, and so much as is possible to expell them, and drive them out. But yet by reason of the strength of our naturall corruption, and the weakenesse of our faith, wee attaine not to this; and how much the weaker our faith is so much are wee the further from it. Againe the dayes of faith are as the seasons of the yeare, some faire, some foule; one while a Sun-shine summer, another while a long and tedious winter, sometimes no more but a storme and away. Our eyes are not alwayes alike intent to the word of God; we doe not alwayes alike conceiue the promises of God: nay, temptations sometimes hide them out of our sight. The effects of grace doe not alwayes appeare the same, yea sometimes they seeme to bee quite ouerwhelmed which containe effects. And in nature it selfe there is a voluntarie shrinking and relinquishing of the comfort of faith, through the seeds of vnbeliefe that originally are sowen in vs.

§. 3. The particular certainetie of remission of sinnes and eternall saluation, which Iust persons attaine vnto vpon their Repentance, Faith and Obedience, is not equall in certaintie and firmenesse of assent, to that assurance which they haue about the common obiect of faith; to wit, concerning the articles of Creation, Incarnation, Resurrection, or the like: because these articles are totally and immediately reuealed in holy Scripture; but that his sinnes in particular are remitted, depends vpon an Argument, whereof onely one part is immediately

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the word of God, and the other a collection arising vpon reflection and obseruation of a Mans owne qualities and actions and the conclusion is more or lesse certaine according to the condition of the second proposition. It is a thing more certaine and euident to faith, that God gaue Christ to die for sinners, *that whosoeuer beleeueth in him, should not perish, but haue life euerlasting*; then it is to my conscience, that I beleeue with well-rooted and al-seasoning confidence: I haue greater assurance, that God is faithfull and true, then that my heart is vpright: Therfore I haue greater assurance, that the true beleeuer shall bee saued, then that I my selfe am receiued vnto mercy. Albeit faith doe sometimes stagger and wander as touching the very principles themselues and immediate word of God; yet because the truth and certainetie thereof is more easily and better conceiued, they are for the most part more familiarly and readily beleeued. But the conclusions, because of themselues they are vnknowne, and haue their light only from the principles, are not so firmely apprehended as the principles themselues, whilest doubts haply may bee cast, least there bee any error committed in the application and vse thereof. It is a principle deliuered for assurance of saluation, *Beleeue in the Lord Iesus Christ: and thou shalt bee saued.* Hereupon the faithfull man inferreth to himselfe, I beleeue in the Lord Iesus Christ: therefore I shall bee saued. In this either confusedly or expressely inferred, he comforteth himselfe, and reioyceth in God, and in hope thereof cheerefully serueth God, calleth vpon his name, in patience expecteth the reuealing of his saluation. And yet oftentimes it falleth out, that hee questioneth his faith, and not seeing such effects thereof as he supposeth there ought to be, maketh doubt lest haply he be deceiued, and though the principle be true by which he first beleeued, yet hee is iealous lest he haue misapplied it to himselfe.

§. 1. The ſeuerall ſtates of Belieuers.

§. 4. This will appeare in the ſeuerall ſtates or ſorts of true Belieuers. There is a ſtate wherein faith is a ſmoaking weeke, deſiring that it could belieue, rather then getting vp to feele it ſelfe belieue, diſcouering it ſelfe by earneſt ſighes and groanes for mercie, and hanging vpon Chriſt, though the Belieuer can ſcarce tell whether hee reſt vpon him or no: This faith is certaine in euent, but the Belieuer in this ſtate is farre from particular aſſurance of his ſaluation. Againe, though faith bee not troubled, but doe quietly ſtay on Chriſt, and taſte God good in letting them find peace with him; yet ſuch is the infancie of ſpirituall vnderſtanding in Chriſtians, ſpecially now firſt conuerted, that they doe not returne into themſelues, and iudge of that they doe, and of the great conſequence of that they doe. Hence it is that they will tell you, they find God good to them, and goe on chearefully in duties for the preſent; but they come not to behold the ſtabilitie of their ſaluation. The childlines before hee knowes that he doth liue; and knowes he doth liue, before he knowes the cauſe of life, or the inheritance whereunto he is borne: and ſo it may be and is with a Belieuer. There is a ſtate in which faith is exerciſed with temptations from vnbeliefe or otherwiſe, by which oppoſition the ſoule is kept from obtaining this certaintie, being encountred with doubtfull appearances, which it cannot well anſwere and cleare for the preſent. There is a ſtate wherein faith is now growne vp, and hath either out-wreſtled, or otherwiſe is exempted from knowing ſuch temptations: in which condition the faithfull doe perſwade themſelues, that Gods mercie, and truth and power ſhall carrie them through vnto ſaluation: But when now our conſciences ſhall come to teſtifie through faith and experience this happy eſtate, we are ſubiect by neglecting meanes, laying downe our watch, giuing the reines to our luſts, or by ſecret deſertions ere-while to looſe for a time this comfortable perſwaſion, the Spirit not ſpeaking in vs by his light as heretofore

Eſay 42.3. *Math.* 12 3[0].

Pſal. 31.22. & 77.3,8,9,10.

Phil. 1.19,20. 2 *Tim.* 4.18.

tofore, and our consciences and faith so hurt and wounded, that the actions of them are troubled, depraued as we see the like befalleth the naturall senses and reason. Wee see through Melancholie what reason comes to imagine, how that some should seeke to kill vs, who neuer thought vs hurt: How the eye thinkes it seeth things yellow and red, when they are nothing so; the taste things bitter, when they are sweet: So the sight of faith and conscience, when nothing but sinne, guilt, wrath, angry desertion ouer-lay it, it seemeth to see euery thing for the time, of like colour to those things wherewith it is possessed. Thus sometimes the strong faith is shaken greatly and strongly assaulted, so that he that vnspeakably reioyced in the saluation of the Lord, by hastie cogitations is brought to say, *I am cast out of the sight of thine eyes.* And if faith escape these rockes, may not yet a more serious examination of our wayes, and through sight of our nakednesse, imperfections, and manifold transgressions; the strength of our lusts, the disorder of our passions, our daily failings, and that great weakenesse which in trials wee shall finde in our selues: may not these things, I say, raise feare in the heart of a sound Beleiuer, as not altogether without the reach of possible danger, without repentance and greater constancie in performing all Christian duties then hitherto he hath made proofe of, specially if the apprehension of the multitude and hainousnesse of sinnes bee quickened by afflictions, or the liuely cogitations of the terrors of the day of Iudgement? Neuertheless, as a childe affrighted runneth to the Father, looking for defence and helpe of him, euen so in the middest of all feares, temptations, difficulties, and distresses, faith is still running vnto God, still importuning him, calling vpon him, expostulating with him, casting it selfe still vpon him, depending vpon his aide, and expecting of him that things become otherwise then presently they are. *Psal.* 31. 22.

§. 5. Thus faith of adherencie is stronger then faith of §. 5.

Faith of adherence stronger and more necessary then faith of euidence.

euidence, and beliefe in Christ for remission, then assurance of pardon and forgiuenesse: And as faith in Christ is stronger then particular certaintie of our saluation; so it is it more necessary. For beliefe in Christ is absolutely necessarie to remission of sinnes, in all them that bee of age and discretion: but assurance comes not at first when we beleeue, but by little and little as God seeth it requisite, according to the triall he hath appointed to make of vs. Without faith in Christ as the onely authour of saluation and sole end of faith, with whom our soules seeke perfect vnion, it is impossible to please God: no action, though in it selfe neuer so good or holy, is truly acceptable, vnlesse it be quickened and enliued by this faith: But many poore soules that want assurance of Gods speciall fauour, are tenderly beloued of him as heires of saluation, & their good works accepted in Iesus Christ. A Christian of an humble and broken spirit, denying himselfe and renouncing the World, beleeuing that his sinnes are pardonable and earnestly desiring remission of sinnes by the merits of Christ; resting vpon Christ alone for saluation, and ioyning with this desire and affiance the sincere, vnpartiall practice of obedience to all Gods Commandements, according to that measure of grace which hee hath receiued, without question he shall receiue the inheritance of eternall glorie, although he may be scrupulous in himselfe, wanting this perswasion and assurance that his sinnes are pardoned. And yet because God hath commanded vs to labour for the perfection of all graces, we are sure this must bee intreated for, and haue a promise that it shall be granted, as God seeth meete, both for the time and measure of it.

§. 6. Infallible assurance of saluation may bee obtained.

§. 6. That not only some vncertaine hope and dimme sight of Gods fauour, but euen assurance is to be sought, and may be obtained, is thus manifest. Faith may receiue what the Word doth testifie: for the Word of God is the obiect of faith. But there is a word testifying thus much,

that

that my particular person beholding the Sonne, and beleeuing on him, shall *haue eternall life, and be raised vp at the last day*; that there is no condemnation to me being in Christ. Neither could *Iohn* with the faithfull beleeue Gods loue towards them in particular, if some word did not shew it. For the Papists themselues will not say, that all of them were priuiledged with singular reuelation Our Aduersaries reply, that there is no Word of God, saying, *Cornelius* beleeue thou that thou shalt bee saued: and where there is no word, there is no faith: for these two are relatiues. This cauill is easily remoued: for that cannot be beleeued as out of the Word of God, which is not found in the Word of God expressely, or by consequence but whatsoeuer is found there expresly, or may euidently by direct consequence be deduced thence, that may be beleeued as out of the Word of God. Now howsoeuer it be not said in so many syllables, *Peter, Thomas, Cornelius* thy sinnes are remitted to thee beleeuing, yet euidently so much may be concluded out of those generall promises, Euery man that beleeueth shall haue eternall life: for the vniuersall doth include it particular. Therefore the messengers of the Lord of Host, doe giue notice to their Congregations, that the matter which they proclaime in the Name of the Lord doth concerne them, and euery of them, saying in effect, *To you is the word of this saluation sent.* What they say to all men, they say to euery man: what to penitents, to euery penitent; what to Beleeuers, to euery Beleeuer; what to sinners and vngodly, to euery sinner. God gaue his Law to all *Israel*, speaking to all, as if hee had spoken namely and particularly to euery one, *Thou shalt haue no other Gods, &c.* May not, ought not a man to inferre thence, I must haue none other Gods, &c. The promise of the Gospell runnes thus, *If thou shalt confesse with thy mouth the Lord Iesus, and beleeue in thy heart that God raised him from the dead, thou shalt be saued.* Is not this spoken to euery

Acts 10.43. 1 *Thes.* 1.10. *Luke* 2.10,11. *Esay* 9.6. 1. *Iohn* 3.15. *Iohn* 6.35. 1. *Iohn* 5.10,13

Bellar. de Iustif. l.3. cap.8.§.1.

Acts 13.26. & 3.26. & 2.38. 2. *Cor.*5.20.

Exod. 20.1,2.

*Rom.*10.9.

man particularly? May not hee as out of the Word inferre, If I beleeue I shall bee saued? Our Saviour Christ had said nothing namely to *Paul* and *Silas* as touching the Iailer, that if hee did beleeue he should be saued: But out of that vniuersall, *Whosoeuer beleeueth shall bee saued*, they proclaime comfort to him in speciall, *Beleeue thou, and thou shalt be saued.* There is nothing found in Scripture expressely touching this or that mans resurrection in particular: is it not then to bee beleeued out of the Word? The Scripture saith to him that beleeueth, *Thou shalt inherit eternall life*, as much as it doth to any particular man now liuing, Thou shalt rise againe. Because our Saviour said to the Apostles, *Whosoeuer sinnes yee remit, they are remitted*, our Aduersaries (though falsly) would collect, that their Priests haue power to absolue a man from all his sinnes. Doe they know assuredly, that what was spoken to the Apostles, was spoken also to their Priests, though there bee no particular mention of them in the Gospell; and will they not allow vs to inferre a particular from a generall? *Dauid* could say, *The Lord is my shepheard*; Iob *I know that my Redeemer liueth*: which they beleeued out of the Word, grounding themselues vpon the promises of mercie. And wee now liuing by the same faith, hauing the same precious promises, being led by the same Spirit, may out of the word of life be assured that our sinnes are forgiuen and couered. Moreouer euery faithfull soule in particular doth finde, heare and reade in the word, *who forgiueth all thine iniquities, and healeth all thine infirmities.* To euery faithfull soule in speciall the Lord saith, *I euen I am hee that blotteth out thine iniquities for mine owne sake, and remember thy sinnes no more.* This hee speaketh to singular beleeuers, not to some persons only as it is euident in that the Scripture doth in vniuersall repeate the same thing. What our Saviour said to the young man, *If thou would'st enter into life, keepe the Commaundements*, the papists teach that is spoken to

Iohn 3.16. *Act.* 16.31.

Iohn 20.23.

Psalm. 23.1. *Iob.* 19.25.

Psalm. 103.3.4.

Isay 43.25. *Psalm.* 103.17. *Mica.* 7.19. *Ier.* 31.34. *Rom.* 11.22. *Eph.* 5.10. *Math.* 19.17.

all men, and if a man fulfill that condition hee may beliue to be saued. Looke how they know the words spoken to the young man so many hundred yeares past to be directed vnto them: by the same rule may euery faithfull soule interest himselfe in all the gracious and louely speeches, wherewith God from time to time hath comforted his people, and take vnto himselfe those promises, answers and assurances that God hath at any time made and giuen vnto them, resoluing of all the rest that which in one case the Apostles exemplifyeth of that that was written of the Iustification of *Abraham*, that those things were not written for them onely, but for thē *also who beliue as they had done.* The word then speaketh in particular to them that beliue; but can a Christian, know & be assured that he doth truly beliue? Such as truly beliue, may know they beliue, as hee that hath a iewell in his hand, may know that hee hath it. *Paul* did *know on whom he had beleeued:* the poore man in the Gospell cryeth, *Lord I beliue*: Dauid saith, *I beliued, and therefore I spake*; Hezekiah prayeth, *Lord remember mee how I haue walked before thee in truth, and with a perfect heart*: Iohn concludeth thus, *Hereby wee know that he abideth in vs, euen by the Spirit, which he hath giuen vs.* How could we say euery one we beliue, if wee might not know it? Can wee speake that truly, whereof wee can haue no certaintie? When I see one, or trust to a mans word promising me this or that, I know I see him, trust to him and rest on him for that hee hath promised: Shall I by faith, see Christ the Sonne, and rest on him, and yet know no such thing? Carnall confidence may be discerned, why then should it be impossible for a true Beliuer to know that hee doth beliue? The Spirit of man discerneth what is in man: he knoweth what is in himselfe, though not euer the measure or quantitie thereof. Hee that loueth his Brother, knoweth the loue, wherewith he loueth him: and he that beliueth in God, may

Rom. 4. 23.

2. Tim. 1. 12.

Marke 9. 24.
Psal. 116. 10.
2. Cor. 4. 13.

Esay 38. 3, 4.
1. Iohn 3. 24.

1. Iohn 3. 19.
1. Cor. 2. 11.

know the faith, wherewith he believeth. Many beguile themselues, while they stand in opinion they doe believe, and believe not at all. What then? Shall hee that believeth vnfainedly be altogether vncertaine, whether he believe, or no? There is that boasteth when his soule hath naught: yet men whom God hath blessed with abundance, may know that they be rich. Many are deceiued in matters of faith and true worship of God; shall not a Christian then bee certaine of his Religion? A man that dreameth of honour & promotion, plentie and abundance, may liue in infamie and disgrace, penurie and hunger: and yet they that bee promoted to honour and liue in plentie, may assuredly bee perswaded of what God hath giuen them. Some mens senses are deluded, shall euery man therefore bee in suspence of whatsoeuer hee seeth or heareth? He that is falsly perswaded of his good estate and strong faith, deceiueth his owne soule: shall he therefore that vnfainedly embraceth Christ, and resteth vpon him, be euer at vncertainties, whether hee doth believe or no? The heart vnregenerate is deceitfull and wicked aboue all things: the heart regenerate is true and faithfull: In respect of the exact measure of grace and strength the regenerate are oft deceiued: but of the truth of grace they may bee assured: in some particular resolutions they bee ignorant of their owne hearts: but of their generall purpose they may firmely and truly be perswaded. *Paul* bids vs to *proue and trie our selues*, whether we haue not that faith, by which Christ dwelleth in our hearts, which worketh by loue, which is the faith of such as are accepted with God, are purged from their sinne, and are become Temples of the Holy Ghost: intimating that by examination it is to bee discerned and knowne whether wee believe. And if wee may know that wee haue faith, whereby Christ dwelleth in vs by his Spirit, and wee in him, then may wee know also that wee haue repented truly of our sinnes: for faith and repentance be inseperable

Ier.17.9.
Bellar.de Iustif. lib.3.cap.8.sect. Huius argumenti.
To bee in the faith, is to haue faith in them.
Rom.8.1.
& 5.9.
Ephes.3.17.
1.Iohn 4.16.
Rom.8.8.
2.Cor.13.5.6.
Ephes.3.17.

Rhem.annot.in 2.Co.13.5.sect.1

ble companions, and who so hath the one, hee cannot be destitute of the other. It is one thing to repent, another to believe: but these two live and dwell together, that if one be wanting there is neither in truth.

§. 7. They object further, It sufficeth not to believe vnto salvation, but a man must believe with his whole heart: which no man, say they, can certainly affirme. Indeed faith sincere, vpright, and wel-rooted is required on our parts to Iustification, but not absolutely perfect in degree, without weakenesse or defect: And this may be knowne by him that hath it, else could not the Eunuch have answered, *I believe*; nor *David* have promised, *I will praise thee, O Lord, with my whole heart, with my whole heart have I sought thee.* But in these and such like passages, the [a] whole heart noteth the integritie [b] and vprightnesse of the soule, not the perfection of grace without any infirmitie or defect; as on the contrarie, a fraudulent or hypocriticall heart is called [c] *an heart deuided*, and the whole heart is opposed to a fained and hypocriticall heart; as the Lord complaineth by his Prophet, [d] *Iudah hath not returned vnto me, with her whole heart, but fainedly.* And thus wee shut vp this first reason, That which the Scripture saith to pertaine to all and singular Believers, that euery Believer may certainly assure himselfe of by faith: But the Scripture sheweth remission of sinnes to pertaine to all and euery Believer.

§. 7.
Bellar. de Iustif. lib. 3. cap. 6.
Acts 8.37.
1. *Tim.* 1.5.
Acts 8.37,38.
Psal. 86.12. & 138.1.
Psal. 119.10.69
a *Psal.* 119.2. *Deut.* 6.29. *Ier.* 29.13. 2. *Chron.* 15.15. *Prou.* 3.5.
b *Psal.* 73.1. & 97.11. & 28.6,7
c *Psal.* 12.2.
d *Ier.* 3.10.

Againe, What we are taught to aske of God in Prayer, and haue a promise to obtaine, that by faith wee may bee assured to obtaine. For God that hath commanded vs to pray, and directed what to aske according to his will, and promised to grant the desires of them that call vpon him in truth according to his Commandement, hee will not denie his promise, nor goe backe from the thing that he hath spoken. But we are commanded to aske the pardon and forgiuenesse of our sinnes, and haue a promise to be

Luke 7.50. *Marke* 16.16.
Marke 11.24. 1. *Iohn* 5.14.15. *Psal.* 145.18.

be heard in that which we desire. Therefore by faith wee may be assured of the particular remission of our offences. Our Aduersaries except, that what wee are assured of alreadie, that wee cannot aske of God in prayer: and therefore if wee be assured of pardon, wee must not pray for pardon. What, is it lawfull in no sence to pray for that whereof we are assured? *Dauid* prayed to God for the pardon of those sinnes, which hee believed by faith were forgiuen (for so was hee assured from the Lord by the Prophet *Nathan*) vnlesse wee shall charge him with infidelitie for not believing the Prophet: since the speech was so plaine, that he could not but vnderstand it. *I haue sinned against the Lord:* A plaine and true confession. *The Lord also hath put away thy sinne, thou shalt not die.* As plaine and certaine an absolution. Will our Aduersaries come in here with their vaine distinction of guilt and punishment, of temporall and eternall? If they doe, it is to no purpose. For whatsoeuer the respects were in which *Dauid* prayed for the forgiuenesse of his sinnes, once this is cleare, that hee prayed for it: and then what remaines, but that our aduersaries must condemne him of sinning grieuously in asking God pardon for those sinnes, which he believed by faith were forgiuen him; or of infidelity for not believing; or else grãt it lawful in some regard to craue pardon, when it is alreadie granted, and believed to bee so. But further it is manifest, that both guilt and punishment were remitted: because the Prophet precisely mentions both parts. *The Lord hath taken away thy sinne:* There is the guilt wipt away. *Thou shalt not die:* There is the punishment forgiuen, the whole punishment, the whole penaltie of the statute concerning sinne. And yet nothing is more cleare, then that *Dauid* begs pardon both of the guilt and punishment of his offences, and that God would make him see and feele this forgiuenesse of his euery day more and more. Neither yet doth it follow, that then prayer for forgiuenesse is an effect of a weake faith; because

Bellar. de Eccl. l. 4. cap. 11. præterea.
In what sence forgiuenesse of sinnes is to bee praied for.

2. *Sam.* 12. 12, 13.

Psal. 32. 1, 2.
Psal. 51. 1, 2.

because though our faith were strong, yet the feeling of our owne wretchednesse, the iust desert of sinne, and the wrath of God due vnto vs, would wring out such entreatie from vs: as wee see the extremitie which our Sauiour Christ was in vpon the Crosse made him cry out so mainly, *My God, my God, why hast thou forsaken me?* albeit he was fully assured that God neither had, nor would vtterly forsake him. Againe, one chiefe reason and end of our praying to God for pardon is, that wee may alwayes acknowledge, that euery sinne committed by vs deserues euerlasting damnation of it selfe, and should euerlastingly be punished, if that God had not accepted our Sauiour Christs satisfactiō for vs: By which though we are freed if we rest on him by faith, yet both it is our duty according to Gods Commandement to sue for pardon for his sake; & in truth if we do it not, we haue no reason to perswade our selues that our sinnes are pardoned. For howsoeuer it is true, that Christ our Head hath paid the price of our ransome, yet it is also true, that wee euery day deserue damnation, and must entreate God for pardon, that so wee may come to that assurance, which the Lord hath enioyned vs to labour and seeke for. The Spirit that leadeth vs to Christ, doth stirre vs vp with all earnestnesse and confidence to craue pardon and forgiuenesse of our sinnes. Those two confidence and prayer God hath ioyned together, & no man can or may put them asunder. Our faith assureth vs not of forgiuenesse of sinnes without prayer, but that God forgiueth vs when wee pray: Nor is this heauenly pledge, while dormant, though truly dwelling in our soules, immediately apt to iustifie. Matters of faith be of diuers sorts: Some fully acted and done already; and those we only belieue, we doe not pray for them; as the Creation of the World, the Birth, and Death and Resurrection of Christ, and other such like: Other-some are belieued, as designed, promised, and in a sort conferred, but not yet fully acted and effected to vs: which

Math.27.46.

Zech.12.10.

we

we so believe by faith, as that still wee pray for them, till they bee fully accomplished and effected. The Papists confesse, that *Peter*, *Paul*, and some other particular persons to whom our Saviour, said, Thy sinnes are forgiven thee, were assured of the remission of their iniquities: and yet they ceased not to pray, *Forgive vs our trespasses.* Doe they not see then, that prayer for pardon will stand well with assurance of remission? And why doe they condemne that in vs, which was well done by others.

Bellar. de Iustif. lib. 3. cap. 11. Rhem. annot. in Rom. 8. 38. §. 8. Math. 9. 2.

§. 8. §. 8. More distinctly, wee continue daily to aske of God forgivenesse of sinnes, according to the direction and commaundement of our Saviour Christ, in sundry respects.

1. First, because notwithstanding former assurance of pardon, if we take our eye off Christ, the remembrance and conscience of sinne must needs trouble and disquiet: so that wee must still looke to Christ for forgivenesse, and faith lookes vnto him as a Petitioner.

2. Secondly, we pray daily that wee may have greater assurance and more comfortable feeling of Gods love. Our faith being weake giveth but weake assurance, and therefore wee begge daily to bee setled and established more and more in the assurance of his favour.

3. Thirdly we sinne every day, and therefore aske pardon daily: because wee are to receive actuall pardon from God continually, both for our originall corruption, which alwayes in this life abides with vs, and for actuall sinnes, which wee daily and hourely commit against the Majestie of God. Hee that once believeth is thereby made a member of Christs mysticall body, and so hath all his sinnes satisfied for by the death and sufferings of his Head Christ: But yet it is the good pleasure of God, that hee should daily bewaile his offences and crave pardon for them, that he might receive, feele and be assured of the forgivenes of his particular and daily infirmities. Even af-

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ter the infusion of faith most perfect, faithfull repentance for sinnes committed, is as absolutely necessarie to saluation, as the first infusion was.

1. *Ioh.*1.8.9. *Psal.*32.3.4. 2.*Sam.*12.12. 13.with *Psal.* 51.1.2.&c.

Fourthly, God is not off and one, hee plaies not fast and loose: but whom once he iustifieth from sinne hee neuer remembreth sinne against them: Neuertheless, we must begge the continuance of his grace, that his mercifull pardon may bee a gift without repentance. Faith is a suter to God for the accomplishment of his promises; and because wee are assured of his vnchangeable loue, we begge with greater affiance the continuance of his mercy: prayer being nothing else but the streame or riuer of faith, and an issue of the desire of that which ioyfully wee belieue. *Dauid* being certified that God would for euer stablish the kingdome in his house and posteritie, forbeareth not to pray that it might bee so. Our Sauiour Christ knew that his sheepe should neuer perish; yet hee prayeth, *Holy Father, keepe them in thy name.* Hee prayeth also for deliuerance from death and glorification, of both which he was fully assured. *Paul* knew assuredly the Lord would deliuer him from euery euill worke, yet without ceasing hee prayeth to bee deliuered from euill. Assurance to speed is that which addeth great feruencie to prayer.

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2.*Sam.*7.15.27. 1.*Chron.*17.25

Iohn 10.28. *Iohn* 17.11. *Psal.*16.10. *Heb* 5.7. *Iohn* 17.5. 2.*Tim* 4.18.

Fiftly, albeit by faith in the promise of God, we now rest assured of the remission of sinnes, yet wee still pray, *forgiue vs our treaspasses*, that wee may more fully and really possesse & enioy, what we belieue we already haue in Gods affection, and doe in part enioy. The remission of sinnes is by faith manifested to our conscience, and in part we reape the comfort, fruite and effect of it in this life: but still we are clogged with sinne, wee liue in miserie and sorrow; in our selues wee are condemned wretches; still wee are lyable to many temporall and spirituall chastisements and desertions for sinne, and liue in a sort as exiles and banished men from the immediate and

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and cleare vision of God. Therefore being still in case, as if our sinnes were not compleately pardoned, sinne as yet abiding in vs, and subiecting vs to the displeasure of God disliking it, and to his Fatherly chastisement accompanying the same, we pray for forginenes more absolute and intire euery day in the fruite, effect and comfort of it. True it is, that persons iustified haue full title vnto, and right in that mercy of God, which as it hath alreadie deliuered them from the dominion and condemnation of sinne, so it will in the end wholly free them from all remainders of sinne, and those chastisements, afflictions and miseries wherewith they are exercised in this life, and in this respect the remission of their sinnes is full and perfect: but so long as they liue in this vale of teares, sinne hath it abiding in them, and they are subiect to many calamities by reason of sinne, from which they heartily desire and pray to be deliuered.

How iustification is full and intire.

6. Sixtly, we haue the grant of pardon sealed in our consciences, and possesse it priuately in part, but as yet the Iudge hath not solemnely pronounced his sentence of absolution, nor set vs in full and reall possession, of absolute, compleate, intire acquittance & remission. This therefore we expect, and pray for, which will not be till the time of refreshing come. So long as we walke by faith, and not by sight, we still pray for the sight of that, as touching which we haue now but the comfort of faith and hope, which is in part and imperfect. By faith we know that we are redeemed both in soule and body, yet *still we sigh in our selues, waiting for the adoption, euen the redemption of our bodies.* Our aduersaries obiect againe, that by praying that Christs merits may be made ours in particular, we greatly abase them. As though the prophet *Dauid* did abase God in making him his in particular, saying, The *Lord is my rock, and my fortresse, my God and my strength, my sheild, the horne of my saluation, and my refuge:*

Acts 3. 19.

Rom. 8. 23.

Psalm. 18. v. 2.

refuge: The Lord is my sheepeheard, I shall not want which agreeth sweetely with the voyce of the faithfull, *He is our God, and hee will saue vs; Hee is our Lord* (not onely by right of soueraignetie, but of loue and affection) *and he will saue vs.* As though *Elihu* did abase God in calling him, *My Father*; or *Thomas* did did abase our Sauiour Christ in calling him, *My Lord and my God*; or *Paul*, when he glorieth and triumpheth in Christ after this manner, *who loued me and gaue himselfe for mee*; viz, in a speciall and peculiar manner, and not onely as hee loued *Esau*, *Iudas*, and other reprobates. Wee doe no iniurie to God to make him ours in particular, because hee hath said, as to *Abraham*, so to euery one of the seede of *Abraham*, *I will be thy God.* Wee doe no iniurie, because we doe not thereby make him our peculiar, but leaue him the same to others, that hee is to vs, as euery man enioyeth the light of the Sunne to his owne vse, without the impeachment thereof to the vse of any other man. A third reason to confirme, that a Christian belieuer may be assured of the pardon of his sinnes, is this: What the Apostles and other faithfull men were assured of by ordinarie faith, that may all the faithfull bee assured of in like manner. For all the faithfull are Brethren and haue the *like pretious faith* and promises. But the Apostles and other faithfull haue beene assured of there saluation by ordinarie faith. *Paul* pronounceth the same certaintie of other mens saluation that hee doth of his owne, and vpon grounds which are common to all the faithfull and Saints of God. The Rhemists obiect that *Paul* durst not assure himselfe that hee was iustified, saying, *I know nothing by myselfe, yet am I not thereby iustified.* Did *Paul* speake this as doubting of his iustification by faith in Christ? Of his particular assurance hee giues plentifull testimonie other where: and our Aduersaries teach, that hee was assured by reuelation. The place makes strongly against

Psalm. 23.1.
Isay 25.9.
Isay 33. 22.
Iob 34.36.
Iohn 20.28.
Gal. 2.20.
Phil. 1.3.
Ier. 31.32.33. *and* 32.38. *and* 30.22.
Heb. 2. 11.
2. *Pet.* 1. 1.
Rom. 8.38.
1 *Cor.* 7. 40.
2. *Tim.* 4.8.
1. *Iohn.* 3.14. *and* 5.13.
1. *Cor.* 4.4.
Rhem. annot. in Loc.
Rom 8.35.
Gal. 2. 20.
Phil. 1.19.20.
2. *Tim.* 4.8.
Rhem. annot. in Rom. 8 31.

against Iustification by workes: but against certaintie of saluation it makes nothing, vnlesse wee shall make the Apostle contrarie to himselfe, and our Aduersaries will say that a man may bee certaine by reuelation, and yet altogether vncertaine. The drift of the place is to shew, that wee should not vainely bee lifted vp with the applause of men because they know vs not, yea wee know not our selues throughly: for God is greater then our consciences, and doth espie many secret defaults in vs, which we vpon diligent search cannot finde out in our owne hearts. But did the Apostle protesting the innocencie of his conscience, intend to intimate his doubtfulnesse of Minde touching his owne saluation? In no sort: *for if our conscience accuse vs not, then haue wee boldnesse: This is our reioycing before God, euen the testimonie of our conscience.* Nay this text of Scripture well weighed, is sufficient to dash the vaine cauils of the papists: For *Paul* was assured of his saluation, and of the vprightnes of his heart and conscience, though hee was ignorant of many secret infirmities which the most High did espie in him, and of that measure of grace which hee had receiued. What followeth hereupon? Euen these two things, which directly ouerthrowe the doctrine of our Aduersaries: viz, That hee who hath receiued grace from God, may know the truth, though not the measure of his faith and repentance: And Ignorance of the exact multitude and greatnes of our offences is no barre or hinderance to the certaintie of saluation. *Who knowes the multitude of his sinnes?* Not one. In this life a man can neuer sufficiently vnderstand the greatnes and multitude of his offences: yet may hee bee assured of the remission of sinnes knowne and secret. Because not the perfect knowledge of sinne is the cause of certaintie, but the perfect mercie of God, and the perfect merite of Christ; to which wee must looke by faith.

1. *Ioh.* 3. 19. 21.
2. *Cor* 1. 12.

Psal. 1. 19. 12.
Bellar. de Iustif. lib. 3. *cap.* 5.

§. 9. If

§. 9. If the end of the Scripture be that *we should beliene, and beliening should knom that wee hane eternall life*, then euery Belieuer that knoweth himselfe to bee a Belieuer may be certaine of his saluation. But the former is an vndoubted truth. It is here obiected, Whatsoeuer we belieue by faith, is as infallible as the Word of God, which assureth vs of it: If then the common sort of the faithfull, doe not belieue their saluation to be as infallible as Gods owne Word, they are not by faith assured of it. The answere is, that the saluation of a Belieuer is as infallible in it selfe, and in euent, as is the Word of God, which assureth him of it: but alwayes it is not so in his apprehension and feeling. The principles of faith are euer alike certaine, but not apprehended of all with the same degree of certaintie. For there are diuers degrees of faith, *little faith, great faith, full assurance of faith*; euen as a weake eye and a strong eye. And as a weake eye seeth but weakly and imperfectly, and a strong eye seeth strongly, and more fully discerneth the thing seene: so a little faith belieueth faintly, though truely; greater faith belieueth more stedfastly; full assurance of faith *belieueth vnder hope, euen against hope.* The Disciples of Christ said vnto him, *We belieue and know that thou art Christ the Sonne of the liuing God:* which in it selfe was infallibly true, and yet they did not so infallibly apprehend it, but that this faith was soone shaken; and because they did not infallibly belieue it, our Sauiour tels them, that therefore hee forewarned them of his Death and Resurrection, *that when it was come to passe they might belieue.* It was faith that made *Peter* vpon Christs words to step into the Sea to goe vnto him vpon the waters, belieuing that he should be safe; but yet hee belieued it not infallibly: for when he began to sinke, *hee cried out for feare, Master, saue me.* The Disciples belieued in our Sauiour as the onely promised *Messias* and Redeemer of *Israel*: but when they saw he was put to death, they beganne to

1. *Iohn* 5.10,11, 12,13.
Iohn 20.31. & 3.16.
Math. 8.26.
Math. 15.28.
Rom. 4.21.
Rom. 4 18.
Iohn 6.69.
Iohn 14.29.
Math. 14.28.
Verse 30,31.
Luke 24.21.

stagger at it. The like may bee noted of their feare and doubting at other times. Yea, that assurance that is had by extraordinary reuelation is not altogether free from feares and doubts, shaking sometimes the confidence of that which a man hath receiued immediately from the oracle of Gods owne mouth, or by speciall messengers directed from God for certificate in that behalfe. Which is to be seene in the examples of *Abraham*, *Isaac*, *Dauid*, and others, to whom God had giuen speciall promise of his protection and fauour; and yet vpon occasions they haue bewrayed great infirmitie in the apprehension thereof. And if this befall to faith in those things which are extraordinarily reuealed (for it is faith ordinarie by which a man beliueth such extraordinarie reuelations) much more wee may assure our selues, it befalleth there, where wee haue no other but ordinarie reuelation by the written Word of God. Also the Word of God once spoken and often reiterated is of equall certaintie in it selfe: but to helpe our weakenesse, the Lord goeth ouer one and the same thing againe and againe. Things beliued are in themselues more certaine then things seene, but not apprehended by vs with such assurance. Of these who doubteth? of the other who doubteth not at some times? The Prophets, our Sauiour Christ and his Apostles, doe labour oft to confirme vnto vs matters of faith by reasons, similitudes, signes examples, incurring into the senses, not only to better our vnderstanding, but to confirme our faith: which is an argument, that to vs things sensible are oft more certaine then things beliued, though in themselues more vncertaine. Moreouer, conclusions theologicall are in themselues as certaine, as are the principles vpon which they are grounded, but alwayes they are not so infallible to our vnderstanding and conscience: because the inference is not so well, readily and plainly perceiued, as hath beene shewed before. And so though the saluation of the Belieuer be as certaine as the word

Gen.12.12,13.
Psal.31.22.
1.Sam.27.1.

word of promise, vpon which his faith is surely builded, yet it is not so infallibly knowne to the Beliewer himselfe, it being farre more easie to conceiue, that a beliewer shalbe saued, then to assure the conscience, that he is a true Beliewer. What the Lord hath immediately reuealed, that faith receiueth with the greatest certaintie: but what is concluded out of the Word from one proposition immediately diuine, and another certainly knowne by some other light, that may be beliewed with infallible assurance. And so he that is iustified and hath obtained remission of sinnes, may assuredly know or beliewe that hee hath receiued mercie of the Lord: otherwise he can neuer truly bee thankefull to God for that inestimable benefit. For he that knoweth not whether hee hath receiued it or not, nor can assure himselfe of it without intollerable and inexcusable presumption, how should he from the heart giue God thankes for this vnspeakable fauour? But to thinke, that mortall men are neuer bound to giue God thankes, for the greatest benefit that is bestowed vpon them in this world, is most absurd. It is obiected, That in this state of temptation, (such is our infirmitie) assurance would engender pride. And immediate and perfect assurance, such as is free from all assault, and impeachment of feare and doubt, might peraduenture by the corruption of our nature, bee abused to securitie and pride: But such perfection in this life wee attaine not vnto; because the Lord knowes it not expedient. As wee haue a measure of true righteousnesse, though weake and imperfect: so haue wee a measure of true and comfortable assurance against feare and doubt, though by reason of our weaknesse, mixed with many feares and doubts. Thus the Lord deales with vs in great wisdome, (knowing our inabilitie to weild any better condition) that by the sweetnesse of grace wee might bee allured to yeeld chearefull obedience, and bee sustained in temptations, and by the sence of our weaknesse together with the sharpnesse of temptation, feare

Bellar. de Iustif. lib. 3. cap. 8. §. Tertia ratio.

The benefits that come vnto vs by temptations.

and perplexitie, might be kept from swelling in pride, securitie, loue of carnall libertie, negligence to preserue our faith, and such like. And as sometimes by his admirable wisdome he maketh sinne the whetstone of righteousnes: so by affliction and trouble, by distrusts and fearefull doubts, hee whetteth and sharpeneth our faith and assurance; which by fighting increaseth, and the longer it wrastleth the stronger it waxeth, whilest faith powreth forth Prayer, and powring forth of Prayer obtaineth further strength of faith. Knocking makes the linke to burne more clearely, and the shaking of a tree by stormie blasts settles the root and the tree more firmely: so temptations, troubles, and feares by the wise prouidence of God, make for the increase and confirmation of faith. As a man in danger of drowning catcheth for hold to saue himselfe: so whilest the comfort of life makes offer to goe from vs, wee take the better hold thereof, and it becomes so much the more pretious and deare vnto vs. By our corruption vertues become poysons, and by the wisdome of God sinnes are made medicines: But as wee doe not condemne vertue, though our corrupt hearts doe sometimes abuse it; nor commend sinne, for that it is vsed as a spurre to righteousnesse: no more doe we approue doubting, for the good that God workes by it, nor disallow full assurance because of the euill that might ensue to vs thereby abusing the same. In briefe, pride is the daughter of corruption, not of filiall confidence, nor may it bee condemned for it, because that verde springeth from another root.

§. 10. A man may believe, say the Romanists, that he shall haue eternall life, if hee keepe the Commandements: but because he is not assured that he shall so doe, he remaineth in feare. And very iustly may he be in feare, or rather in despaire, that looketh for eternall life vpon no other condition. The Apostle indeed doth plainly debarre him from all hope and expectation thereof, when he saith,

saith, *So many as are of the workes of the Law, are vnder the curse; for it is written, Cursed is euery one, &c,* It is not for them that professe the faith of Christ, by their keeping of the Commandements to expect the obtaining of eternall life: *Yee are fallen from grace* (saith the Apostle) *that will be iustified by the Law: If they which bee of the Law bee heires, then is faith made void.* The Commandements of God are laid before Belieuers, not as the cause for obtaining of eternall life, but as the way to walke in vnto eternall life, assured vnto vs by the free promise, and gift of God. And of this promise and gift of God the keeping of Gods Commandements is a part, who hath said, *I will put my Law into their hearts, and cause them to walke in my Statutes.* And though a man be weake, feeble and imperfect, yet finding and feeling the worke of sanctification begun in him, hee may be assured that hee who hath wrought this beginning of life, will goe forward therewith vnto the end. Our Sauiour Christ said to the young man in the Gospel, *If thou wilt enter into life, keepe the Commandements:* But that young Pharisee, was ignorant of the Law and his owne estate, rested in externall workes of righteousnesse, and when he came to Christ, was destitute of the true knowledge of the *Messias*, without which our Aduersaries will confesse) there is no eternall life: and so from their owne grounds, it is absurd to imagine, that Christ by these words did simply intend to direct him a way for the obtaining of eternall life by his owne workes or merits. We grant, the Law to which our Sauiour referred that young man, to bee the rule of obedience according to which people in couenant ought to walke, building their workes of righteousnesse vpon faith as the foundation: and obedience issuing from faith vnfained to bee the way to eternall blisse: We acknowledge also, that no man can be assured of remission of his sinnes, who doth not walke before God in vprightnesse and integritie: but this vp-

Gal.3.10.

Gal.5.4.
Rom.4.14.
Gal.2.18.
1.John 5.10,11
Rom.6.23.

Ier.31.33.
Ezek.36.27.
Ephes.2.10.

Phil.1.6.
Math.19.17.

Iohn 17.3.

Vpright walking is necessarie, but not the cause of Iustification.

*Psal.*119.1,2. & 1.1,2. *Psal.*32.1,2.

*Math.*5 20.

right, vnfained obedience is imperfect, the effect of that faith which iustifieth, not the cause of Iustification. When the Scripture pronounceth them blessed that *feare God, keepe his Commandements, and walke in the vndefiled way*, doth it not describe the person whose sinnes are couered, in which stands his happinesse? Our Sauiour hath taught vs plainly, *That except our righteousnesse exceed the righteousnesse of the Scribes and Pharisies, we shall in no wise enter into the Kingdome of Heauen.* What righteousnesse doth hee here meane? Inherent, or the righteousnesse of workes: for he presseth an vniforme obseruation of all Gods Commandements. The Scribes and Pharisees did (as it seeme) euen then calumniate him, as they did afterward *Paul* (and the Papists doe vs still) as a destroyer of the Law, because he reproued their confidence in workes, and sought to establish the doctrine of faith, which now we teach. Needfull in this respect was that caueat; *I thinke not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfil them.* And in these words, as our Sauiour rendreth a reason, why he that breaketh any of those Commandements, which the Scribes and Pharisees counted the least, *shall bee counted least in the kingdome of Heauen*: so he maketh passage to the exposition of the law in the verses following, where hee cleares it from the corrupt glosses of the Scribes and Pharisees. And it is to be noted, that he saith, not, *Except your righteousnesse exceed the righteousnesse of the Law and Prophets*: but *except it exceed the righteousnesse of the Scribes and Pharisees*, to wit, that righteousnes which they taught and practiced, who made none account of some commandements which they called the least, vrged only an externall obseruation of the Law according to the letter without any respect of inward pietie, and maimed and mangled the word as pleased themselues. The sentence therefore must bee vnderstood of inherent righteousnesse, whence the necessitie of good workes is strongly concluded. The faith that iu-

Verse 17. *Matth.*5.17.

Verse 19.

Verse 20.

stifieth is liuely and operatiue, euer conioyned with an affection of pietie and obsequious disposition, as powerfull to bring forth deeds of mercie, as to make firme and faithfull application of Christs righteousnesse, or conceiue sure trust of Gods mercie offered in him. Now what is required in faith that it may iustifie, of necessitie it must goe before assurance of pardon and forgiuenesse. True it is then, that without inherent holinesse no man can be assured of his acquittance from sinne: but if we enquire into the true cause of absolution, it is the sole grace and mercie of God in Iesus Christ, embraced by a true and liuely faith. Doth this any thing preiudice Christian assurance, that without true and sincere obedience, at least without a promptitude, aptnesse, inclination and resolution to doe good workes, and walke in obedience, there can bee no assurance? No: For the believer relieth not vpon his workes, though hee exercise himselfe therein with all diligence: and though hee know well that hee comes infinitely short of what God commandeth and bewaile his daily failings, and sees hee hath need to renew his purpose and resolution to better his obedience; and condemnes the imperfections that hee espieth more and more in himselfe: yet it is not impossible to be assured of the truth and vprightnesse of his heart and sincere, though imperfect, desire and endeuour to walke with God: which as the fruit of the Spirit and effect of faith doth euidence his reconciliation with God. For hee that feareth God and walketh in his wayes, in the perfect and vndefiled way, is iustified from sin. And he that knowes, that he walketh before God in truth and with a perfect heart, may certainly conclude from this fruit of the Spirit, that his sinnes are pardoned. 1. *Iohn.* 1. 3, 4.

§. 11. I might adde, that the faithfull are *sealed by the Spirit*, and by the same *Spirit are enabled to cry Abba Father*, whereby they are assured of the pardon of their sinnes: but I will shut vp this matter, briefly shewing what

§. 11. What infirmities may stand with assurance.

what infirmities may ſtand with aſſurance of faith, and what ſinnes cannot, that Chriſtians may bee directed the better to make triall of their eſtate. *If we ſay we haue fellowſhip with him, and walke in darkneſſe, we lie and doe not the truth: and if we ſay that we* (ſuch as *Iohn* then was regenerate and in the ſtate of grace) *haue no ſin, we deceiue our ſelues, and the truth is not in vs.* Euen ſuch then as walke in the light, and haue fellowſhip with God, are ſinners, and not iuſt or perfect in themſelues. *Who can ſay his heart is cleane? there is no man iuſt, who ſinneth not:* and yet the Apoſtle is bold to affirme, *That hee that is borne of God ſinneth not.* The iuſt then tranſgreſſe the Law, and ſo are ſinners: but they make not a trade of ſin or profeſſion of iniquitie, and ſo are not law-breakers or tranſgreſſours. And this the Apoſtle plainly teacheth, ſaying, *Euery one that hath this hope* (of being the Sonne of God) *doth purge himſelfe as he is pure,* not according to the meaſure of his puritie or perfection, but according to the truth, in habit becomes like vnto him: as on the contrarie *he that commits ſinne,* that is, is a craftſ-maſter of iniquitie, and laboureth therein, *he reſembles his Father the Deuil,* whoſe chiefe delight is in doing miſchiefe. Which is further confirmed by that of our Sauiour Chriſt to the Iewes, *Verily, whoſoeuer committeth ſinne is the ſeruant of ſinne: and the ſeruant abideth not in the houſe for euer; but the Sonne abideth for euer: If the Sonne therefore ſhall make you free, yee ſhall be free indeed. He that committeth ſinne* with delight, wilfull indulgence to tranſgreſſions, and vnrelenting oppoſition to the cleare truth, *he is the ſeruant of ſinne,* but they that are made free by the Sonne, are free from the raigne of ſinne, not from euery act of ſinne. *He that is borne of God, keepes himſelfe, that the wicked one cannot come within him* to endanger him, the gates of hell can haue no preuailing power ouer him; hee ſinneth not as the world doth, which lieth in iniquitie: but altogether free from

1. *Iohn* 1. 7.

Verſe 8.

Prou. 20. 9.
Eccleſ. 7. 2.
1. *Iohn* 3. 9.

Iames 2. 10.
1. *Iohn* 3. 3.

1. *Iohn* 3. 8.

Iohn 8. 34.

1. *Iohn* 5. 18.

ſinne

ſinne hee is not, nor euer ſhall be ſo long as hee carrieth about with him this bodie of death. To ſinne habitually, wilfully, indulgently, with full conſent and greedineſſe is not compatible with the hope and profeſſion of a Chriſtian: *This ſpot is not the ſpot of Gods children:* but they haue their blemiſhes, they ſinne of infirmitie, though not of wilfulneſſe. Sinne in it owne nature is oppoſite to grace: but all ſinnes are not altogether incompatible with grace, that is, they hinder not the graceſull operation of faith, hope, and loue. The remainders of Originall corruption, vnder which the regenerate muſt labour ſo long as they liue: ſinnes of ſimple ignorance, and of vnauoidable infirmitie, which through weakneſſe the faithfull runne into euery day: theſe doe not ſtop the liuely worke of faith in receiuing the promiſes of mercie, but euen at the very inſtant, when theſe haue abode in the ſoule, faith can and doth make faithfull plea for mercie, or otherwiſe none could plead for mercie before the throne of Grace: *For in many things we ſinne all.* Sinnes of forgetfulneſſe, inconſideration, and paſſion, whereunto there is not aduiſed conſent, theſe are as moates in the eye, which doe ſomewhat trouble the cleare ſight of faith, but notwithſtanding them, the heart principally adheareth vnto God: and though now and then through infirmitie a Chriſtian bee ouertaken with them, yet may hee vpon good grounds be aſſured of Gods loue. Anger, pettiſhneſſe, impatience, inordinate feare are ſinnes which the godly ought and doe watch againſt, and for which they ought and muſt iudge themſelues: but if through infirmitie they be ouer-taken to ſpeake an haſtie or vnaduiſed word, they muſt not therefore caſt off their confidence: notwithſtanding ſuch ſlips, they may cry in faith, and be heard in their ſupplications. *If any man ſinne,* (to wit of infirmitie, as they doe who walke in the light, and addict themſelues to the ſerious ſtudie of holineſſe) *wee haue an Aduocate with the Father Ieſus Chriſt the righteous,*

Deut. 32. 5.

Iames 3. 2.

1. *Iohn* 2. 1, 2.

teous, and he is the propitiation for our ſinnes. What anſwere the Lord gaue to *Paul* touching his temptations, 2.*Cor.*12.7,8. *My grace is ſufficient for thee:* that may be ſaid of the infirmities of the Saints, ſuch ſinnes as be meere and abſolute infirmities, God of his Grace, reuealed in the couenant of grace, is pleaſed to grant vnto them a pardon of courſe. Such ſinnes as in regard of their matter, are not repugnant to the maine offices preſcribed by the Commandements of God, being of frailtie committed, through vnaduiſedneſſe or ſudden paſſion, theſe doe not denominate a man a Law-breaker, nor ſo weaken the power of faith, as that it ſhould not be able to receiue the promiſe of forgiueneſſe, nor ſuſpend the actuall claime of eternall life. Theſe frailties may be in the godly without any notable defect of faith: they debarre not the ſoule from cleauing vnto God. *Abraham* ſaid of *Sarah, She is my ſiſter:* *Gen.*12.13. this was an infirmitie, but did not extinguiſh faith. *Sarah* laughed at the promiſe, and then denied it through *Gen.*18.10,11. feare: *Iacob* beguiled his Father, ſaying, *I am thy Sonne, Eſau:* *Gen.*27.19. and many ſuch like infirmities of the Saints are recorded, which argue their faith to bee weake, not to bee *Exod.*4.10.14. *Iob* 40 5. depoſed from it ſouereignetie. The reaſon hereof is not *Math.*16.22. to be taken from the matter or outward act, wherein they 2 *Chron.*35.21. offended; but from their heart and affection, which was 2.*Chron.*30.18, more inclined to good then to euill, and did ſticke faſt vn- 19. to God, euen when through weakneſſe they tranſgreſſed. *Heb.*11.31. *By faith* Rahab *receiued the ſpies with peace*, when through infirmitie ſhee offended in the meanes of their ſafetie. The Prophet *Dauid* was regenerate without queſtion, and had ſure hope that his prayers for mercie ſhould be heard, when he vttered this complaint of himſelfe, *Pſal.* 19.12,13. *Who can vnderſtand his errours? Cleanſe thou me from ſecret faults. Keepe backe thy ſeruant alſo from preſumptuous ſinnes, let them not haue dominion ouer me: then ſhall I be vpright, and I ſhall be innocent from the great tranſgreſſion.* Sothat a faithfull man ſtepping aſide through

through infirmity in the forenamed offēces;(I say through infirmitie,and not of habit,custome,grosse carelesnesse or delight)doth retaine his integritie,and faith though somwhat shaken,doth keep it standing,and continue liuely to beg & embrace pardon.But he that sinneth of meere frailty,doth humble himself for his daily offences & labour to represse and mortifie his inbred lusts; seeketh forgiuenesse by vnfained confession and heartie prayer,renueth his purpose and resolution to be more circumspect, and setteth vp his watch to shunne and auoid the like sins for the time to come:And if he be ouertaken at vnawares he is warned by that slip to looke more heedfully to his wayes begging pardon and seeking helpe from aboue, that hee may bee able to stand fast : so that the slip, which did seeme somwhat to loose him, is an occasion of his sticking faster and closer vnto God.

§. 12. But if a godly man fall into a foule and enormous crime wasting conscience, for the time hee loseth some degree of newnes of Spirit,cleannesse of heart,comfort of the holy Ghost, integritie in a sort, and peace of conscience. Hee plungeth himselfe into the sence of Gods wrath and displeasure, and by his grieuous transgression the power of faith is so weakened, that he can neither beleeue the pardon of any one sinne formerly pardoned, nor lay actuall claime to any priuiledge of grace formerly enioyed. The fauour of God towards his children is vnchangeable, the sentence of pardon granted shall neuer bee reuersed, euen after some grieuous fall, the seeds of grace abide in them, and they remaine in the state of Iustification: but whilest they continue in such an estate of sinne, they can make no actuall claime to the promises of eternall life. The seeds of grace abiding in them, they still retaine their right and title to eternall life to be giuen of free and vndeserued grace: but they are suspended from actuall claime vntill they rise againe by true repentance, and then they recouer not a new right or title, but a new

§. 12. What sinnes hinder assurance.

Psa. 51. 10 14.

1. *Reg.* 11. 4.

Psal 37. 24.

Ioh. 10. 28. 29. 30.

Ioh 8. 35.

1. *Ioh* 3. 9.

new claime by vertue of the old title. For it is the perpetuall ordinance of God, that if his children strike out of the way by sinne, they must rise againe, and renue their faith and repentance, before they can haue any sound or true hope of saluation. There can be no Christian assurance which doth not fully consent and accord with these and such like passages of holy Scripture: *If I regard iniquitie in my heart, the Lord will not heare me: The soule that sinneth shall die. Know yee not, that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselues with mankinde, Nor theeues, nor couetous, nor drunkards, nor reuilers, nor extortioners, shall inherite the kingdome of God.* If therefore a godly man, as *Dauid*, turne aside into sinne of this kinde, hee can haue no assurance of mercie, till this iniquitie bee broken off by vnfained repentance. For faith cannot receiue what the word of grace doth not promise: But pardon of sinne is promised to them onely that confesse and forsake their iniquitie; that forsake all sinne in habit, delight and indulgence grosse sinne vtterly and vpon good aduice.

Psal.66.18.
Ezek.18.4.
1.Cor.6.9.
Eph.5.5.
Col.3.5.6.
Reu.21.8.
Isay 1.16.
Pro.28.13.
1.Ioh.1.6,7.

§. 13. The raigne and absolute dominion[a] of sin doth vtterly exclude grace and hee that is so guiltie, hath nothing in him that can cry or call for pardon or forgiuenes. In whom sinne hath this dominion, he as yet is vnder[b] the curse of the law, and the wrath of God abideth on him: for the presence of grace infused is a necessary qualification to the pardon of sinne, and where sinne doth beare such sway as to shut forth whatsoeuer in vs should intreate mercie, it doth him vp vnder wrath. Were it possible for a man regenerate (which shall neuer befall them that are called according to the purpose of God) after grace receiued to sinne wilfully, with full consent, delight and contentment, to the vtter extinguishing of the Spirit of grace or finally to abuse any extraordinary measure of inherent

§. 13. The absolute raigne of sinne will not stand with the state of grace.

a *Rom.6.12.13.14.*

b *Ioh 3.36. Deut.9 24 Mat.7.23. Num.15.30.*

herent grace by indulgence to knowne sinnes secret or open, he should fall from the state of Iustification, and be called to a strict account, as well for all his former sinnes, as this abuse of his talent.

§. 14. Assurance of saluation, if true, is euer ioyned with a religious and conscionable desire to walke before God in all well-pleasing, and to doe the things that are acceptable in his sight: and assured standing in grace, depends vpon a like certaintie of not continuing indulgence to knowne offences, or grosse negligence in repenting or bewayling secret sinne. Where this priuiledge is possessed the heart is most tender and sensible of sinne, most watchfull to shunne and auoide whatsoeuer is displeasing vnto his Highnesse greiued with holy indignation for former loosenes and vntowardlines: there flourisheth vnfained loue to God for his mercie, and to the brethren for the Lords sake; sound humilitie and free submission to the Lords will and commaunde in euery thing; sincere and continuall thankefulnesse to God for all his gifts, both in prosperitie and trouble, health and sickenesse; holy couteousnes after spirituall things, ioyned with sound delight in the word of God, and base account of all things in comparison of Christ: holy and reuerent admiration to see his state thus changed, from so low a depth of miserie, to so great an height of glory: sweete contentment, ioy vnspeakeable, with continuall care and constant resolution, to better his obedience, and mercifull zealous desire both by edifying speech and godly example to draw on and build vp others in faith and godlinesse. How can it be conceiued, that a man should be assured of the pardon and forgiuenesse of many and great offences committed by him, but it will worke a greater loathing and detestation of sinne vnfained abasement for former wickednesse, continuall watchfullnesse to keepe himselfe pure, & ardent loue with inward ioy that cannot be expressed? How can a man be perswaded, that greater

§. 14. True assurance breeds resolution and care to please God. 1 *Ioh.* 3. 22.

Luk 7.47. 1. *Ioh.* 4. 19. *Cant.* 5. 8. *and* 8. 7. 1. *Pet.* 1. 8. *Psal.* 103. 1. 2. 3. 1. *Cor.* 14. 1. *Col* 3. 1. 2. *Phil.* 3. 9.

Psal. 4. 6. 7. *and* 63. 3. 1. *Pet.* 1. 8. *Act.* 8. 39. *Rom.* 5. 4. *Ier.* 9. 23.

ter

ter happinesse is giuen him of God then all the world is worth, that more sinnes are pardoned him then he hath haires on his head, the least whereof is sufficient to plung him into the nethermost Hell, but hee must needs loue the Lord who hath gratiously looked vpon him in his distresse, reioyce with ioy vnspeakeable and glorious, and keepe continuall watch against the baites and allurements of sinne, that hee loose not his comfort, nor dishonour God, who hath done so great things for him? The Malefactour is glad of his Princes pardon, specially of his Highnesse fauour, whereby he is aduanced into great honour and dignitie. When the Iewes heard of the proclamation of King Cyrus (by which they were set free from their long and tedious captiuitie) they were rapt with ioy and wondring, that they were like to men that thinke they rather dreame, then indeede possesse the thing that their soules longed after: how much more will certaine assurance, that we are set free from the perpetuall bondage of sinne, and restored to the euerlasting freedome of righteousnesse and life, make vs wonder at the infinite wisedome, and vnspeakeable goodnesse of our Heauenly Father? The Saints considering the goodnesse of God towards Man in his creation, breke forth into holy admiration; *Lord, what is man that thou art so mindfull of him* The Prophet calling to Minde long after, what God had done for his soule, in deliuering him from the terrour of death, and power of the graue, cannot passe it ouer without feruent thankes and praise, *What shall I render to the Lord for all his benefites towards me.* And when *Peter* came to himselfe, and saw indeede that he was deliuered from the tyrannie of *Herod*, from the deepe dungeon and bitter death prepared for him, he entred into a religious and thankefull admiration of the great power and mercie of the Lord, saying; *Now I know for a truth, that the Lord hath sent his Angell, and hath deliuered mee from the hand of Herod.* How much more ought

Psa. 126.1.2.

Psal. 8.4.5. *Iob.* 7.17. *Psal.* 144.3.

Psal. 116.12.

Act. 12.11.

and

and will that man, who is assured of Gods fauour and loue towards him, for euer admire the mightie power vnspeakeable goodnes, and rich mercie of God, who hath deliuered him from the pit of Hell, from the power of Satan, from the curse of the law, and from the waiting for of all the wicked Deuils and damned Spirits, and hath translated him into the kingdome of his deare Sonne. And if hee daily consider his vnworthines, and and renued sinnes, hee shall see more cause to wonder euery day, then at the first, if comparison may be made in such a case, and to renue his repentance, care, watch, and resolution to better his obedience. For is it not to be wondred at, that God pardoneth the sinnes of his children daily, and continueth his mercie towards them, and the sence of his loue, euen vnto the end. Who can thinke vpon his slippes and infirmities, which breake from him euery day, for which the wrath of God is iustly prouoked against him; and withall remmeber how God is pleased to spare him, to grant him accesse into his presence, and to afford vnto him the sence of his loue; but he must needs be astonished at the enioyment of so great and incomprehensible, so large and long-enduring kindnesse? his heart must bee enflamed with loue, and enlarged in praises still more and more, his affections raised to striue against sinne, and set vpon the workes of holinesse and righteousnes whereunto they are designed, euery day more and more? Assurance of sauation then doth not beget securitie, but quickeneth to more sincere, setled and constant obedience; nor it is possible,

that a Christian should hold his assurance longer then he doth follow cherish and feed this heauenly affection in himselfe.

CHAP.

CHAP. IX.

Faith is grounded vpon the word of God, not vpon the authoritie of the Church, and resteth vpon God in Christ, not vpon the Saints militant or triumphant.

§. 1. THe Schoolemen diuide the obiect of faith into the materiall obiect, and into the formall. The materiall are the Articles or things beleiued. The formall is the foundation and last maine principle whereupon faith relieth, or that whereinto the assent, which yeeldeth vnto the matter beleiued, is resolued. In which sence, the obiect of faith is all one with the foundation or ground work of it. But howsoeuer we vnderstand it, whether for the maine reason & last resolution of assent or for that whereupon our confidence leaneth, relyeth, resteth, the authoritie of the Church cannot be the ground, nor the Saints tryumphant the obiect of faith diuine. We beleiue that God hath his Church: but we neither beleiue in the Saints militant nor triumphant. The ground or foundation of faith must bee some thing, which is purely and simply diuine, admixt with no errour, yea subiect to no errour; the indubitate word and reuelation of Christ, the diuine and prime veritie reuealed by inspiration. But the word of God alone is purely and simply diuine admixt with no errour, the Church is subiect to errour, neither hath it any truth immediately or by diuine inspiration, but by second meanes; the authoritie of the Church is a thing create, distinct from the first veritie. The immortall seed whereby wee are regenerate and made faithfull, is the onely formall principle or ground of faith. The word of God alone is that immortall seed. Therefore the word of God alone, is the onely formall principle of faith.

§. 1.

The Authoritie of the Church cannot be the ground of faith.
1. *Thess.* 2.13.
2. *Tim.* 3.16.

Rom. 11.20.

1. *Pet.* 1.13.

faith. And euen as in Husbandrie, although diuers instruments and meanes bee requisite and necessary; to wit, plowing, sowing, &c. yet the seed is the beginning and sole immediate cause of the graine springing vp: euen so in the spiritual plantation of faith, in which our soules are liuing fields, the immortall seed which the Apostles first preached, and afterwards committed to writing, produceth faith as the sole principle, immediate motiue, and formall obiect of faith: as the ministerie, authoritie and calling of the Church, produce the same, as the adiuvant and instrumentall cause, or as the meanes of applying the word and seales thereof, but not as the first principle. Whatsoeuer credit the Church hath, it receiueth the same from the Scriptures, as is acknowledged by some of our principall Aduersaries, and confirmed by the Apostle, who saith; *We are built vpon the foundation of the Prophets and Apostles.* The present faith of Christians, is of the same kind with the faith of the Prophets and Apostles. But the faith of these holy men was founded vpon immediate diuine reuelation, and not vpon the authoritie of the Church.

Ephes. 2. 20.

§. 2. Herein the Romanists faith differs from the faith of ancient Christians; for the Saints who liued of olde, grounded their faith vpon the pure and faithfull Word of God, as vpon a sure foundation, but the authoritie of the Pope, whom they call the Church virtuall, is the first ground and last resolution of the Romanists faith. Indefinitely or indeterminately, they teach, whatsoeuer God hath spoken is most true, in that sence wherein hee meant it: But if we descend to any determinate speeches, written or vnwritten, either acknowledged or supposed for Gods Word, the present Romish Church doth take vpon her absolutely to iudge of all, and euery part of them. If wee speake of that Canon of Scripture which wee haue, the sence or interpretation of any text, any article of faith concluded out of it, the onely cause they doe or can be-

§. 2. The Papists make the Popes authoritie the only ground of Faith.

lieue them infallibly, is the Popes infallibilitie that commends them. The Churches or Popes proposall is not only a condition requisite, but the remonstratiue root, the immediate cause and reason of their belieuing diuine reuelations. And if it bee a reason why they belieue them, and sway the minde to embrace the truth, then it is the proper efficient cause of beliefe. According to their doctrine, the orthodoxall answere to this Interrogation, Why doe you belieue the doctrine of the Trinitie, to be a diuine Reuelation? is, because the Church proposeth it to me for such. But he that admits this answere for sound and Catholike, and yet denies the Churches proposall to bee the true and proper cause of his beliefe in the former point, hath smothered the light of nature, by admitting too artificiall subtiltie into his braines. Whatsoeuer it be, Cause, Condition, Circumstance or effect, that truly satisfieth this demand, Why doe you belieue this or that? it is a true & proper cause of our beliefe, though not of the thing belieued. We must here obserue that there is a twofold resolution; One of the things or matters belieued or knowne into their first parts or elements; Another of our beliefe or perswasions concerning them into their first causes or motiues. In the one, the most generall or remotest cause; In the other, the most immediate or next cause alwayes terminates the resolution. The one imitates, the other inuerts the order of composition. In the first acceptation, the first veritie or diuine infallibilitie is that into which our faith is lastly resolued. For this is the first step in the progresse of true beliefe the lowest foundation whereon any Religion can be built. But in the second acceptation (as wee alwayes take those tearmes, when we resolue our owne perswasions) that is, for a resolution of all doubts or demands concerning the subiect whereof we treate: A Romane Catholiques faith, must according to his Principles, finally bee resolued into the Churches or Popes infallibilitie. For this is the immediate

diate ground, or first cause of any particular determinate point of Christian Faith: and the immediate is alwayes that, into which our perswasions concerning the effect, is finally resolued, seeing it can satisfie all demands, doubts, or questions concerning it. It will not helpe them, to colour ouer the matter, and say, God reuealing diuine truth is the formall obiect of faith: For seeing God worketh mediately, and reuealeth no truth vnto vs but by externall meanes: and diuine authoritie in it selfe is hidden and vnknowne: therefore the thing whereinto our faith is resolued, must be something externally knowne, which we may reade or heare. And our Aduersaries must lead vs to secret reuelation, which in words they pretend so much to defie, or yeeld vs an externall foundation and formall obiect of faith: And reiecting the Scriptures, whatsoeuer they glose in worde, they neither can, nor doe name vs any other indeed, but the *Romane* Pope and Church. Nor will it boote them ought to say, that Gods Word in the Churches mouth is the rule of faith, whereinto it is finally resolued, seeing the Church defines nothing but by Gods written or vnwritten. For this is more then the partie which belieues it can know, nor hath he any other motiue to belieue it, besides the Churches definition or assertion. Suppose then wee should conceiue so well of a temporall Iudge, as to presume hee did neuer speake but according to the true meaning either of statute or customarie law: yet if wee could not know either the one or the other, or their right interpretation, but only by his determinations; the law were little beholden to him (vnlesse for a floute) that should say, he were resolued ioyntly by the Iudge and it. For seeing the Law is to him altogether vncertaine, but by the Iudges auouchment or interpretation, his last resolution of any act of Iustice, must be only into the Iudges skill and fidelitie. It is true indeed, that the Churches authoritie is not comprehended in the obiect of beliefe, whileſt it only proposeth other Articles

to be beleiued. No more is the Sunne comprehended vnder the obiect of our actuall sight, whilest we behold colours, or other visible things by the vertue of it. But yet, as it could not make colours or other things become more visible vnto vs, vnlesse it selfe were the first visible, that is, vnlesse it might bee seene more clearely then those things which we see by it, so we would direct our sight vnto it) so would it be impossible, the Churches infallible proposall should be the reason of a *Romane* Catholikes beliefe of Scriptures, or their orthodoxall sence, vnlesse it were the first and principall credible, or primarie obiect of his beliefe, or that which must bee most clearely, most certainly, and most stedfastly beleiued, so as all other Articles besides, must be beleiued by the beliefe of it. Nor is this proposall of the Church necessarie to the first plantation of faith only, but to the growth and continuance of it; as well after faith is produced, whilest it continues, as whiles it is in planting.

§. 3. God & Christ (not the Church and Saints) is the only obiect of all true confidence & trust. *Esay* 26.34,. *Psal.*130.5,6,7 & 22.5. *Prou.*3.5. *Iohn* 14.1. 1.*Pet.*1.21. *Rom.*3.22. *Psal.*2.12. *Ier.*17.5. *Ephes* 4.4. *Heb.*13.8.

§. 3. But to leaue this misterie of *Romish* iniquitie, and to returne to the matter the authoritie of the Church is not the ground of Christian faith, but the holy Scriptures, and faith resteth not vpon the Saints, but vpon Iesus Christ. God and Christ is the obiect of confidence according to the Scripture. God as the authour and parent of all good things, *of whom are all things, and wee in him:* Christ as the onely Mediatour of God and Men, *by whom are all things, and we by him:* or by whom God bestoweth vpon vs all sauing blessings, and by whom we come vnto God. They are accursed, who make the arme of flesh their stay, and trust in man, in whom there is no helpe or power. The present faith of Beleiuers hath the same obiect with the faith of *Adam* after his fall *Abel*, *Abraham*, *Noah*, *Dauid*, the Virgin *Marie*, all the Patriarches, Prophets, and Apostles. For faith is one in obiect and kind, though different in number and degree. But the confidence of *Adam*, *Abel*, *Noah*, *Abraham*,

ham, &c. was exercised about, or directed vnto God in Christ, not set vpon any Saint. *Abraham* and the rest, who liued before and vnder the Law, beleeued in the Messias to come: The Apostles and all the faithfull since, beleeue in Christ alreadie come: But in nature the obiect of their faith is one and the same. Our Aduersaries confesse thus much; *Bellarmine* proues Christ to bee God, because it is written of him, *Blessed are they that put their trust in him:* And the Scripture, saith he, teacheth euery where, that wee must put our trust in the true God alone. *Bellar. de Christ. lib. 1. cap. 5.*

The *Romane* Catechisme teacheth, that wee beleeue the holy Church, not in the Church: by which diuers forme of speaking, say they, God the Creatour is distinguished from things created. But the *Rhemists* in defence of their Saint-inuocation, are driuen to say, that wee are to trust in the Saints departed, and that the Scripture vseth also this speech, to beleeue in men, as *They beleeued in the Lord, and in his seruant* Moses; *Beleeue in the Lord, and yee shall bee established, &c.* This is their first pretence, whereby they seeke to couer their Idolatrie, whereas they might easily haue knowne, that the vulgar and the Seuentie both translate these places, *They beleeued* Moses, and *beleeue his Prophets:* and not, *they beleeued in* Moses, *Beleeue in his Prophets.* And it is certaine, the prepositon here added in *Hebrew*, doth not euer answere to In, in our language. What, that it is no lesse then blasphemie to say, that the *Israelites* were commanded to put their confidence in *Moses* and the Prophets, either as the principall authours and parents of any good, or as Mediators betwixt God and them, by and through whose mediation they should obtaine all good things spirituall and temporall. For so they should haue made them their arme, who were but flesh. What is alledged out of *Exodus*, *Moses* speaketh in reproach of the *Israelites*, who beleeued neither the Lord, nor *Moses* touching the *Catech. Rom. part. 1. cap. 11. q. 19.* *Rhem. annot. in Rom. 10. 14.* *Exod. 14. 31.* *2. Chron. 20. 21.* *Dent. 28. 66.* *Iob 24. 22.* *Esay 33. 15.* *1. Sam 27. 12.* *Iohn 3. 5.* *Ier. 17. 5.*

promise of their deliuery out of *Egypt*, vntill such time as they hauing quite passed the Red Sea, did see their enemies dead in the Sea. And though they beleiued the truth of the Lord, and the word of his seruant when they had the accomplishment of his promise; yet they did not confidently betake themselues to the Lord, as their onely refuge, and rest vnder the shadow of his wings. For the Lord complaineth often of their infidelitie towards him; and the historie makes mention of their distrust, murmuring, and rebellion against the Lord. In the other place the people are praysed, as those who rested in the word of the Prophet, before that the promise was effected: But they leaned not vpon the Prophets, as authours of their helpe, neither had that beene prayse-worthy in them, nay, it had beene detestable Idolatrie. If they will haue the *Hebrew* prepositiō to bee of force in those places, by *Moses* and the Prophets we are to vnderstand the word taught by *Moses*, and the Prophets from God; as the *Chaldee* explaineth it; they beleiued in the Word of the Lord, and in the propheſie of *Moses* his seruant. The exposition of both texts may bee taken out of that of the Lord to *Moses*, *Loe, I come vnto thee in a thicke cloud, that the people may heare when I speake with thee, and beleiue thee for euer*: that is, that they may receiue thee for a faithfull and true Prophet, and beleiue in the word that I shall make knowne vnto them by thee. And as the *Israelites* are said *to be baptized into Moses*, that is, into the doctrine or law of *Moses*, whereof he was a Minister: so are they said *to beleiue in* Moses *and the Prophets*, that is, in the word which they taught from God. They were the instruments and Ministers of the Lord, and ministerially the people beleiued in them, that is, in the Word of the Lord published by them. Of *Sion* it is said, *the poore of his people shall trust in it*. The meaning is not, that the faithfull shall put their trust in *Sion*, as wee must hope in God: but that the inhabitants of *Sion* shall

*Psal.*106.12.

*Psal.*78.22. *Heb.*3.19.

*Exod.*19.9. *Iohn*5.45.

1.*Cor.*10.1.

*Esay*14.32.

dwell

dwell in a quiet and ſecure place; as the Prophets often affirme, that *ſaluation is in Sion.* It may well bee tranſlated, *The poore of his people ſhall betake themſelues vnto it*; as vnto a place of protection and refuge by the bleſſing of God: not as vnto the chiefe ſtay and prop of their ſoules.

Ioel 2.32.

Iob 24.8. *Pſal.* 104.18.

They further obiect, that the Apoſtle referreth faith and loue to the Saints, ſaying; *Hearing of thy loue and faith, which thou haſt towards the Lord Ieſus, and toward all Saints.* But in this place faith is referred only to Chriſt, and loue to the brethren, as it appeareth in the two verſes next following. In the former whereof faith is reſtrained vnto Chriſt, and in the latter, the loue here mentioned is carried to the brethren; which appeareth alſo, in that other where vpon the ſame occaſion, he ſo diſtinguiſheth faith and loue, that faith is appropriated vnto Chriſt, and loue referred to the Saints. For the very words alſo, the Apoſtle hath ſo fenced them, that although the truth were not otherwiſe cleare, our Aduerſaries can haue no aduantage for their doctrine of pinning our moſt holy faith vpon the ſleeue of euery Saint.

Phil. 5. *verſe. Bellar. de beatitud. Sanct. lib.* 1. *cap.* 20. *Verſe* 6.

Epheſ. 1.15. *Col.* 1 4.

For although hee haue coupled Charitie and Faith together, which in other Epiſtles hee doth diſtinctly referre the one to Chriſt, the other to the faithfull; yet hee hath vſed prepoſitions, which note that faith muſt paſſe no further then to Chriſt, as charitie goeth no further in this place, but vnto the Saints. For where the prepoſition [*in*] is ſuch as might haue ſerued both to note our faith towards Chriſt, and our charitie towards our Brethren; hee declares that hee would not haue Faith and Charitie carried to one and the ſame obiect, by the choice of ſeuerall bands of prepoſitions, wherewith to tie each of theſe vertues with the ſubiect whereunto they belong. But to goe no further then to the *Rhemiſts* tranſlation, can they ſay, that we haue charitie in the Lord Ieſus? If

with the later clause further remoued, *which is towards all Saints*, they will haue both Charitie and Faith conioyned, yet it followeth much more, that with this clause, *in the Lord Iesus*, which is neerer vnto charitie then the other, they ought both also to be coupled. If this be absurd, much more is it, that vpon this ground of coupling Faith and Charitie together, they would haue them both carried and applied vnto these words, *vnto the Saints*. As for the order of words, and coupling things together, which are to be referred distinctly, the like is to be found in other passages of holy Scripture. Againe, Loue and Faith may be put for faithfull, firme, and sted ast loue; the like whereunto we may often find. But by this no resting of the place, our Aduersaries are driuen, not only to belieue in the Catholike Church, but also in euery seuerall member of the Catholike Church. For seeing the Apostle commendeth *Philemon* for his loue towards euery Saint that came vnto him; it followeth, that if (as they say) he commendeth faith towards the Saints, hee commendeth it towards euery man a part: and so euery Christian is to belieue in other: which our Aduersaries will not affirme.

Math. 12. 21.

CHAP. X.

Of the Effects, Subiect and Degrees of Iustifying Faith.

§. 1. The benefits and effects of Faith.

§. 1. MAny and excellent are the fruits and effects of faith, for which cause it hath beene adorned with many singular titles of honour. It is called the gift of gifts, the soule of our soule, the root of an honest life, the character of the sonnes of God, the key whereby the treasures which are in Christ are opened vnto vs, the mother of sound

ſound ioy, and nurſe of a good conſcience: the hand whereby we apprehend Chriſt, the eye whereby wee ſee the inuiſible things of God, the mouth whereby we receiue the ſeed of ſaluation; the pledge of our eternall inheritance, the earneſt of our peace with God, the ſeale of our election, the ladder whereby we certainly and ſafely aſcend vp to Heauen; the ſhield of a faithfull ſoule, the ſword whereby we beate and wound our enemies, the token of our vnion in Chriſt, our victorie, and the band whereby we are vnited vnto the cheefe good. The fruits of faith are diuided into two Heads; Internall and Externall, which the Schoolemen call Elicite and Imperate. But to ſpeake of them orderly as they are ſet downe in Scripture, we find them to be theſe. *By faith wee are engraſted into Chriſt, and made one with him, fleſh of his fleſh, and bone of his bone,* liuely *members of that bodie, whereof he is the head:* and by Chriſt wee are vnited vnto God. In Scripture to bee in Chriſt, and to be in Faith are put indifferently. By faith wee are married vnto Chriſt, and haue communion with him in his Death and Reſurrection, hee and all his benefits are truly and verily made ours; his name is put vpon vs; wee are iuſtified from the guilt and puniſhment of ſinne, wee are clothed with his righteouſneſſe, wee are ſanctified againſt the power of ſinne, hauing our nature healed and our hearts purified: we draw vertue from him to die to ſinne, and liue to righteouſneſſe. By faith wee are admitted into the Family of *Abraham*, become the children of Light, are adopted to be the Sonnes of God, are made acceptable vnto him as heires of life, vnto whom hee willeth eternall bleſſedneſſe, and doe receiue the promiſe of the Spirit. By faith we abide in Chriſt, and haue perpetuall communion with him. It is the loadſtone that lookes euer to Chriſt, as that doth towards the North: and as that drawes iron vnto it, ſo doth faith ioyne our hearts to Chriſt perpetually. By faith wee receiue of Chriſts fulneſſe, haue profeſſion of him,

Rom. 1.17.
Iohn 15.1.
Epheſ. 5.30.
Rom. 8.10.
2. *Cor.* 13.5.
Hoſ. 2.18,20.
Acts 10.43.
Rom. 3.25,28.
Acts 13.39.
Rom. 9.32. & 14.17. & 5.1.
Acts 15.9.
Col. 2.11.
Gal. 3.7,9.
Iohn 11.36.
Gal. 3.26.
Iohn 1.12.
Heb. 11.6.
Iohn 7.38,39.
Epheſ. 1.13,17.
Gal. 3.14.
Iohn 15.3,5.
Iohn 1.16. & 15.6.

him doe liue in him, and are ſo refreſhed by him, that we ſhall neuer wither or feele ſcarcitie. Water in a ditch may bee dried vp, ſo cannot the pond which is fed with continuall ſprings. By faith Chriſt dwelleth, and ruleth in our hearts, wee haue acceſſe to the throne of grace, the temporall gifts of God are ſanctified vnto vs, all ſpirituall bleſſings are continued and augmented in vs, and we are kept to the ſaluation to be reuealed. Faith ouercommeth the world; the manifold ill examples of the multitude, which like a raging ſtreame beares downe all before it, and the alluring ſweete baites of the deceitfull inchanting world, which are moſt ſtrong and dangerous; euen whatſoeuer within vs or without vs would draw from the law of God: it quencheth the fierie darts of the Diuell, putteth Satan to flight, and kepeth vs ſafe from the mightie aduerſarie of our ſoules and ſaluation. Faith obtaineth of God what we aske agreeable to his will, preuaileth with him, maketh the ordinances of God ſweete and comfortable, receiueth what is profered in the word and Sacraments, and maketh that we ſhall neuer be aſhamed nor confounded. Faith encreaſeth knowledge, enflameth the heart with loue ſtronger then death, hotter then coales of Iuniper, which cannot be quenched with much water; ſtirreth vp earneſt ſighes and groanes, enlargeth the heart in thankefulnes and holy admiration, bloweth & quickeneth zeale, renounceth Satan and all his workes, crucifieth the fleſh with the affections and luſts, contemneth the world, ſcorneth the baſe and tranſitorie pleaſures or profits; whereby it doth allure to with-draw from God, and diſpiſeth the frownes, threats, and vtmoſt wrongs that it can doe, in reſpect of the loue of God and Chriſt Ieſus, or hazarding his part in the eternall happineſſe. It armeth with patience and inuincible conſtancie, breedeth peace of conſcience and ioy vnſpeakeable, maketh valiant in the combate ſtriuing againſt ſinne, couragious in difficulties, confident in deſperate dangers; is accompanied

with

Gal. 2. 20.
Iohn 4. 14.
Eph. 3. 17.
Eph. 3. 12.
Heb. 10. 22. *and* 4. 14.
Tit. 1. 15.
1. *Pet.* 1. 5.
1. *Ioh.* 5. 4.
Eph. 6. 16.
Pet. 5. 8.
Math. 8. 13.
1. *Ioh.* 5. 14.
Gen. 32. 26.
Heb. 4. 2.
Rom. 1. 16.
Mark. 16. 16.
Rom. 5. 5. *and* 10. 11.
1. *Pet.* 2. 6.
Pſal. 25. 3. *and* 22. 5. 6.
Ioh. 8. 68. 69.
Gal. 5. 6.
Luke 7. 47.
1. *Pet.* 1. 8.
Rom. 8. 26.
Gal. 4. 6.
Rom 8. 15.
Gal. 6. 14.
Eph. 5. 11.
Heb. 11. 8. 23.
Rom. 5. 1.
1. *Pet.* 1. 7.
2. *Cor* 1. 9.
Phil. 1. 25.

with holy ſecuritie concerning the grace, protection and loue of God, ioyned with a certaine expectation of eternall ſaluation, and aſſurance that all things ſhall worke together for beſt. It ſeaſoneth proſperitie, receiueth earthly bleſſings as pledges of Gods ſpeciall and Fatherly loue, and lifteth them vp to ſpirituall vſe: it ſweetens afflictions, ſupporteth vnder them, teacheth to profit by them, beareth them meekly, expecteth deliuerance, and triumpheth before the victorie. It ſeeth things inuiſible, aſſureth aboue likelihood, ſence or reaſon, allayeth perplexing thoughts and feares, and breaketh off temptations. It ſtayeth vpon the word of promiſe, and is confident of things, to reaſon incredible, in nature impoſſible, ro ſence direct contrarie, becauſe God hath ſaid them. It preſerueth from ill meanes, laboureth conſcionably in the duties of our callings, yet without couetouſneſſe or diſtracting care; ſwalloweth the painfulneſſe of honeſt labour, and obtaineth many temporall bleſſings and deliuerances, yea and ſpirituall priuiledges for our ſelues, for our poſteritie, and for others. Faith preſerueth from falling, raiſeth vs againe being fallen, maketh couragious and hardie in the profeſſion of the Goſpell, euen to the loſſe of goods, libertie, and death it ſelfe: it ſweeteneth the communion of Saints, linketh the heart in loue to them that feare God, laboureth the conuerſion of them that goe aſtray, and the building forward of them that be called, and the comfort of them that be diſtreſſed in ſoule or body; maketh profitably to thoſe that be without, worketh righteouſnes, obtaineth a good report, & wholy reſigneth it ſelfe to the will of God. And to conclude, by faith we are certified of our election, are made wiſe vnto ſaluation, doe ſtand in grace, are aſſured of proſperous ſucceſſe in what wee goe about, doe learne how to want and how to abound, and poſſeſſe all things when for the preſent we haue nothing in hand: are enriched with many ſpirituall graces, are kept to our Heauenly

Rom 14. 7.
1. *Pet.* 1. 8.
Iohn. 8. 56.
2 *Tim.* 1. 12.
Heb. 11. 34. 35.
2. *Chro* 14. 11. *and* 20. 12.
1. *Iohn.* 3. 21.
Luk 7. 50.
Eph. 2. 8.
Rom. 8. 28.
Gal. 5. 5.
Heb. 6. 12.
Heb. 11. 1.
Iohn 8. 56.
Heb. 11. 11. 17. 19
Pſal 27. 1. 2. 13.
Eſay 28. 16.

Dan. 6. 23.
Ier. 39. 18.
Rom. 11. 20.
Rom. 10. 10.
2. *Cor.* 4. 13.
1. *Tim.* 3. 13.
Rom. 1. 12.
Pſal. 16. 3.
Luk. 22. 32. 33.
Iam. 5. 15.
Heb. 10. 38. 39. *and* 11 4. 6. 7. 8. 33. 34.
Coloſ. 2. 7.
2. *Theſſ.* 2. 13.
Rom. 11. 20. *and* 5. 1. 2.
Pſalm. 1. 3.
Iſay 40. 30. 31.
Phil. 4. 11.
1. *Pet.* 15.
Eph. 2. 8.
Rom. 4. 13. 14.

uenly inheritance, and shall be glorified in the life to come. These be the sound, comfortable, enduring fruits of faith, in which respect who can but say, that faith is an excellent grace? a rich iewell, a pearle of price, the Christian mans treasure? Faith is a principall thing, the merchandise thereof is better then siluer, and the fruites thereof then fine gold. Without faith there is no plentie to man on earth: with faith there can bee no want of any thing that is good. For how can hee lacke any good thing, who hath God for his Father, Christ his Sauiour, the holy Ghost his sealer and Comforter, the Angels to guard him, Heauen his inheritance: who hath Gods faithfull promise confirmed by oath and seale, to secure him of all things needfull, grace, comfort and earthly blessings, and is kept by the power of God vnto saluation? But here it must be obserued, that faith doth not effect and performe these things, by any excellencie, force, or efficacie of it owne aboue other graces but in respect of the office wherunto it is assigned in the Couenant of grace. It is a cause onely Instrumentall, and that is atributed vnto it, which the principall cause worketh. Faith iustifies not as an act or qualitie, but as it receiueth Christ: faith purifieth not the heart of it selfe, but as it is the instrument whereby the Spirit worketh. Whatsoeuer wee are made by faith, wee are made it in Christ and whatsoeuer faith makes to bee ours, it is also in Christ. Therefore faith maketh not God to be our God, but in Christ: nor vs the children of God, but in Christ. And whatsoeuer grace is wrought in the heart of any man, it is the gift of God, the worke of the holy Ghost: but faith is the Instrument whereby the Spirit doth more renue and purifie our hearts.

§. 2. Of all creatures Man only is capable of iustifying faith 2. Pet. 1. 4.

§. 2. Of all creatures onely Man is capable of sauing or iustifying faith: not the blessed Angels who neuer sinned; nor the euill Angels, who are shut vp in prison, and reserued in chaines of darkenes against the day of iudgement.

ment. The Saints in glory doe inioy immediate fellowſhip and communion with God by ſight, and know moſt perfectly and moſt clearely: But the light of Iuſtifying faith, which doth include and ſuppoſe imperfection, pertaineth to this life in which we are in the way mouing to perfection, not yet attained vnto perfect viſion. So that faith is proper vnto Man in this life, in his iourney towards his perfect home and eternall habitation: but all men are not enriched with this precious gift of mercie, and rare iewell of grace. All men haue not faith. Many are not ſo much as outwardly called, the ſound of the Goſpell hath not reached vnto them: many that heare, vnderſtand not, bee not affected with the truth: and in ſome that be affected, the word takes not kind rooting, is not well planted. Thoſe to whom faith is giuen are deſcribed to be the *elect of God*, the *ſheepe of Chriſt*, and to bee *giuen of the Father vnto Chriſt*. The ſubiect of Iuſtifying faith is man a ſinner, called according to the purpoſe of God, acknowledging his offences, and hungring and thirſting after mercie. For none but a ſinner can acknowledge Chriſt for his Sauiour for *he is the Sauiour of ſinners*. Faith in Chriſt for remiſſion of ſinnes, is neceſſarie for them onely who haue offended: but euery ſinner cannot belieue, euery one is not fit to receiue the promiſe of mercy. The enimies of the Goſpell of Chriſt, worldings, hypocrites, and all in whom ſinne raigneth, can haue no true faith in Chriſt: hee onely is fit to embrace mercy, who knoweth that hee is loſt in himſelfe, and vnſatiably deſires to be eaſed of the heauie burden of his ſinnes. Faith is not a worke naturall, but ſupernaturall, not of nature, but of grace, not of the power of our free-will, but of the efficacie of Gods Spirit, whereby we anſwere to the effectuall call of God, and come vnto him, that we might be pertakers of life eternall. The infuſion of faith is neceſſarily precedent to the act of faith, and grace to belieue is giuen before we lay hold vpon Chriſt.

2. *Theſ.* 3. 2. *Iſay* 53. 1. *Math.* 11. 25. *and* 13. 11. *Rom.* 9. 18.

Tit. 1 1. *Act.* 13. 48. *Rom.* 11. 5. *Ioh.* 10. 11. 15. 26. *Ioh.* 6. 37. 39. *and* 20. 39. *and* 17. 2. 6. *Math.* 1. 21. *and* 18. 11.

Math. 11. 28. *Mark.* 1. 15.

1. *Iohn* 5. 1. *Iohn* 1. 12. 13. *Ioh.* 6 44.

And

And if saving-effectuall calling bee precedent to faith, the subiect of living faith is man savingly called according to the purpose of Gods will. We can teach no faith to saluation, but according to the rule of Christ; *Repent and believe the Gospell*; no remission of sins, but according to the like rule: But faith seeketh and receiueth pardon as it is profered in the word of grace. Repentance is necessarie to the pardon of sinne, as a condition without which it cannot bee obtained, not as a cause why it is giuen. If mercie should bee vouchsafed to all indifferently, the grace of God should be a boulster to Mans sinne; there should bee no difference betwixt the iust and vniust, the penitent and obstinate. Faith comes to Christ as an humble penitent petitioner, suing to the throne of grace for what is promised in the Gospell, and it receiueth according to the promise of mercie.

Mar. 1 15.
Luk. 24. 47.
Act. 2.37.38.

Luk. 13. 3.
1. *Ioh.* 1. 9.
Act. 11. 18.

§. 3. Faith resideth both in Minde and Will.

§. 3. The seate of faith is the heart, but the heart contrite, humbled, bewailing sinne, denying it selfe, and affected with desire of remission of sinnes. As the stomake is the place in which meate is receiued; but it is necessarie it bee desirous of meate: So the heart is the place, where remission of sinnes is receiued and felt, but it must be an heart desirous of, and thirsting after pardon. *With the heart man believeth.* If the Mind and will bee two distinct faculties of the soule, then iustifying faith is resident in both, but principally in the will: because it assenteth to diuine reuelation as true, and embraceth the promises as much better then any contrarie good, the world, the Diuell, or flesh can present to preuent our choice of what it prescribeth for our saving health. For the word of promise not onely containing truth, but offering good vnto vs, cannot fully be receiued with the vnderstanding, but the will also must moue towards it. And so faith is not onely a knowledge or assent in the Minde but, a godly affection in the will, which doth goe to, embrace, rest vpon Christ or the grace offered in

Rom. 10. 10.
Act. 8. 37.
2. *Pet.* 1. 19.
Act. 16. 14.

in Chriſt. Therefore the nature of faith is deſcribed by words which ſignifie to ſtay and rolle our ſelues vpon God, to leane on him as on: would leane vpon a ſtaffe: and by faith we come vnto Chriſt and receiue him. It is obiected, that one and the ſame vertue or grace cannot be in diſtinct powers and faculties of the ſoule, nor faith in diſtinct ſubiects. Whereunto ſeuerall anſwers are made; First, that one and the ſame thing in diuers reſpects may be referred to diuers ſubiects, as theſe ſubiects are not altogether ſeperated, but conioyned amongſt themſelues. So friend-ſhip is one morall vertue, and yet in the Minde and will both. Loue and hatred is nothing but the affection of good or euill will vnto a thing knowne in the vnderſtanding. Our Aduerſaries themſelues place hope in the vnderſtanding and the will, attributing a double certaintie vnto it, one in reſpect of the vnderſtanding, another in reſpect of the will. And ſo faith being one doth properly poſſeſſe one ſubiect, to-wit, the ſoule; but conſidered according to the two faculties thereof, it poſſeſſeth the Minde, as it vnderſtandeth and aſſenteth; the will, as it receiueth embraceth the word of promiſe. Secondly it is anſwered, that ſauing faith doth preſuppoſe knowledge and aſſent as the roote and foundation: but formally it is an affection, towards the promiſe of grace, and ſeated in the heart. As the reaſonable ſoule doth giue life, ſence and motion as inferior operations: ſo iuſtifying faith doth knowe and aſſent, but as iuſtifying it doth truſt and relie vpon the mercie of God in Ieſus Chriſt. Thirdly, Iuſtifying faith, or faith as it iuſtifyeth, is not one vertue, not any vertue but iuſtifyeth onely as it makes vs partakers of the righteouſnes of Chriſt; which it doth not by any dignitie or excellencie of it owne, but in reſpect of the place and office which our mercifull God hath freely and liberally granted vnto it. Now nothing hindreth why God ſhould not giue the name of faith both to aſſent in the vnder-

Bellar. de Iuſtif. l. 1. cap. 6. Hæc. Philoſophia.

Bellar. de Iuſt. lib. 3. cap. 11.

vnderſtanding, and to affyance in the will, and require both to Iuſtification. And that it is not a vertue as it iuſtifyeth, is manifeſt hereby, that wee are iuſtified by the act of faith, not by the habite of faith, as Diuines popiſh and proteſtant confeſſe. But if Minde and will be indeed but two names or titles of one and the ſame intellectuall nature, as truth and goodneſſe in matters morall differ only in degrees of apprehenſion, then there is no roome for this obiection. Not to diſpute this point any further, this is manifeſt, that in Scripture the heart is taken for the whole ſoule, with all its powers and operations; as of vnderſtanding, willing and chooſing, remembring or retaining in Minde and affecting, that the Scripture doth ſimply attribute to the heart knowledge, confidence and affection; and that the Scripture hath no peculiar words, whereby that philoſophicall diſtinction of Minde and will may be confirmed: and therefore according to the ſentence of Scripture, wee may ſeale faith in the heart or reaſonable ſoule and not trouble our ſelues about the diſtinction of the faculties. If the Scripture mention this as an act of faith, To belieue that *Chriſt is the ſonne of God*, which is ſeated in the Minde; it muſt bee remembred, that words of knowledge doe together by connotation imply affection, much more words of beliefe: and therefore where wee finde to belieue that Chriſt is the ſonne of God, we muſt conceiue this beliefe to containe confidence in the Sonne. Words of knowledge moſt vſually import, not idle knowledge in the Minde, but true and vnfained affections in the heart, which accompanie that knowledge. Knowledge is the ground of confidence, and ſo it is put for confidence which it doth bring forth. The whole intellectuall nature is the ſeate of faith and that faith which iuſtifyeth is well-rooted and taketh kindly in the ſoule, otherwiſe it could not ſeaſon the whole lumpe, diſperſe it vertue into euery affection, commaunde euery paſſion, and bring

1. *Reg.* 3. 9.
2. *Cor.* 3. 15.
Act. 7. 39 *and* 11. 23.
1 *Cor.* 7. 37.
Math. 6. 21.
Rom. 1. 24.
Ioh. 14. 1.
Luk. 1. 66. *and* 21. 14.
Math. 12. 35.
Math. 13. 14. 15
Ioh. 24. 25. *and* 4. 11.
Pſal. 10.
Pro. 3. 5 20.
1. *Ioh.* 5. 1.
Rom. 10. 8.
1. *Ioh.* 5. 4. 5. 20. *verſ.*
1. *Iohn* 2. 4.
Pſal. 78 22.
Pſal. 137. 4. 5.
Neh. 6. 14 *and* 13. 14. 29.
Iohn. 17. 3.
Heb. 4. 2. 3.
Eccl. 12. 1.

bring into ſubiection whatſoeuer doth make head againſt the power of godlineſſe. Faith that is not well planted can neither ſoundly receiue, nor firmely hold Chriſt, but by the allurements of the world, the luſts of the fleſh, and aſſaults of Sathan it is eaſily ouer-turned. The ſtonie ground receiued the ſeed, but wanting good root it withered, and brought forth no fruit to ripeneſſe. Whileſt faith poſſeſſeth the caſtle of the ſoule, it can as eaſily ouercome the aſſaults of the Fleſh, the World, and the Deuill, as honeſt ſubiects which hold the heart of the Kingdome, can vanquiſh and bring vnder the ſcattered forces of an enemie, that makes inrodes vpon the borders. But if the heart be taken vp with wordly delights, or vaine luſts be ſuffered to build their caſtle therein, then ſhall wee bee made a prey to Satan. The cares of the world and pleaſures of this life choake the ſeed of life receiued, that it brings forth no fruit vnto perfection.

§. 4. This faith wel-rooted is common to all, and proper to them only who be called according to the purpoſe of God. All that be ſauingly-effectually called, and they only are partakers of the ſame faith in ſubiect, obiect, kind, but not in number and degree. Euerie Belieuer hath a proper, ſingular, ſincere, indiuiduall faith, in kinde the ſame, but in number differing from the faith of others; as the faith of *Peter* was diſtinct from the faith of the other Diſciples. The iuſt doth liue by his owne faith: A ſpeciall and particular faith is required in euery one that ſhall be ſaued. This particular faith is commended by the holy Ghoſt in particular faithfull men and women: And when the faithfull of age and diſcretion were admitted to Baptiſme, they profeſſed particularly their faith in Chriſt. Health of bodie and ſuch like outward bleſſings, may bee conferred by God vpon one for the faith of another. And the children of Chriſtian parents are within the couenant for their parents faith, as the promiſe is made to the faithfull and to their ſeed, and they receiue it for themſelues

§. 4. Faith is peculiar to them, who be called according to the purpoſe of God.

Epheſ. 4.5.
2. *Cor.* 4.13.
Math. 9.2.
2 *Pet.* 1.1.
1. *Pet.* 1.7.
Rom. 1.17.
Gal 2.20.
1. *Iohn* 3.23.
Hab 2.4
Iohn 20.27.
Acts 16.31. & 19.4.
Marke 11.22.
John 14.1.
1 *Pet.* 1.7.
Heb. 11.6,7,8, 9,10. *&c.*
Gal. 3.26.
Acts 8.37.

selues and their posteritie. And generally the faith of one may helpe to obtaine for another, so farre as it moueth to pray for others. But remission of sinnes and saluation is not obtained without a proper and speciall faith in them that bee of ripe yeares, and haue the vse of reason. God takes no pleasure in them who withdraw themselues by vnbelicfe.

Iames 5. 14,15. *Phil* 1.19. *Ephes.*6.18. 2.*Thes.* 3.

*Heb.*10.38.

§. 5. The faith which is beleeued is one and the same, the grace whereby we beleeue supernaturally infused, the seate of faith an humbled and contrite heart, but the measure of faith is not equall or like in all. To some is giuen a greater measure of faith, to others a lesser: faith is more strong in this Christian, more weake in that. There is a *great faith*, and *a little faith*; a *strong faith*, and *a weake faith*. All liuing trees in an Orchard be not of one growth or fruitfulnesse: All men bee not of one stature, estate, or age; but some high, some low, some rich others poore; some strong to labour, others that must be borne or held vp by the armes: and so it is in the Church of God amongst Christians. All good ground is not equall in yeelding fruit, some returnes an hundred-fold, some thirtie-fold. Such perfection of faith is granted to no man in this life, that neither he nor any other can be more perfect therin. The faith of all the elect is sincere; the faith of some perfect in comparison of others: but absolutely the greatest faith is imperfect Iustifying faith supposeth imperfection, and is it selfe imperfect in vs so long as wee liue in this world. It is imperfect extensiuely in regard of things to be beleeued; and intensiuely, in respect of confidence, wherewith wee beleeue in Christ. Wee know nothing as we should, of those things which we know: and many things we are ignorant in, which we should know. We are like the blinde man, whose eyes now opened, began to see men like trees. Looke as children know not at all many things, they come to know afterward; so wee: and looke as they doe not fully know those things which they

All haue not like measure of faith.
*Rom.*12 3. *Math.*8.10.& 15.28. *Math.*6.30.& 8.26.& 14.31. & 16.8. *Marke* 9.24. *Rom.*4.20. *Rom.*14.1. & 15.1.

Faith perfect in none.
1.*Thes.*1 7,8. Compared with. 1.*Thes.*3.10. 1.*Tim.*1.5. *Phil.*3.15.

1.*Cor.*13.12. *Marke* 8 24.

they know, but superficially; so is it with vs in heauenly matters. Hence our confidence cannot bee perfect. For those who know God best, trust him best: those who dimely know him, his goodnesse and truth, they can but weakly beleiue on him. In speculatiue knowledge pertaining to discourse they may farre excell, who come short in confidence: but in certaine, distinct, practicall knowledge they are most excellent, that with most liuely affiance doe cleaue vnto the Lord. Againe, the mysteries of faith are so profound, that in this life we cannot attaine vnto the vnderstanding of them fully and perfectly, but haue need to pray daily, that the eyes of our Minde may be opened, that wee may more fully conceiue of the things that pertaine to the Kingdome of God. And if our eye bee dimme in sight, our hand is feeble in receiuing. For our will is as much corrupt as the vnderstanding: and it is easier to discerne the truth, then firmely to embrace it against all oppositions. The darknesse of Minde is an impediment to full and perfect knowledge: the corruption of will, which is neuer wholy remoued in this life, is a stop and let to perfect confidence. Faith groweth and encreaseth by degrees, which is an argument, that in this life it neuer comes to the highest pitch of perfection: For that which is alreadie compleate in degree, needeth no augmentation. What Beleiuer is there, who findes not a continuall combate of faith against many temptations arising from his natiue ignorance, infidelitie, diffidence, the wisdome of the flesh, his owne sence and feeling, &c. which assaults against faith from within doe argue the weaknesse, as the resistance of them demonstrates the the truth of faith. The tree is knowne by its fruit, and the goodnesse of a cause by the effects it produceth. But the fruits of faith are imperfect; as loue, ioy, and holinesse. The faith of *Abraham* was great and excellent, but not perfect in degree: Hee was strong in faith, and doubted not of infidelitie, but of infirmitie he doubted: His faith

*Psal.*9.10.

2.*Cor.*10.15.
2.*Thes.*1.3.
*Ephes.*1 17,18. & 4.29.
*Col.*1.9,10.

*Rom.*1.17.

*Psal.*73.1,2. & 3e.6,7,8.

remained inuincible, though often aſſaulted, but now and then it was ſhaken.

§. 6. The faith of the weakeſt Chriſtian is ſufficient to ſaluation.

§. 6. The ſtrongeſt faith is imperfect, but the meaſure of faith is ſo diuided by diuine prouidence, that to none who are called according to his purpoſe, is giuen leſſe then what may ſuffice to their ſaluation. The meaſure of faith containeth this in it, that it bee a ſufficient portion for euery one. God in his wiſe prouidence giueth the greateſt meaſure of faith to them, who are to vndergoe the greateſt combats. Ht hath appointed ſome for the example of others, and in them hee propoundeth to the world certaine tokens of his glorie and vertue: and therefore he beſtoweth vpon them a more abundant meaſure of faith, not that they might acquire by it more ſaluation, but that they might ſingularly ſerue for the illuſtrating of the glory of God, and be an helpe, comfort and ſupport to the weake. In the bodie humane the bones haue more ſtrength then the fleſh, not that there is more life in them but that they might ſuſtaine the weake fleſh: ſo here. There is no member of the bodie ſo weake, if it be endued with the Spirit of life, which is not as well a true and liuely member of the bodie, as they which are better and more excellent: ſo the weakeſt Belieuer is a liuely member of Chriſt, as truly as they that are more ſtrong in faith.

§. 7. The degrees of faith.

§. 7. The degrees of true and liuely faith may bee conſidered according to the diuers growth, which God bringeth his children vnto, and the diuers meaſure of grace, which God beſtoweth vpon them; according to the time wherein they haue been trained vp in the ſchoole of Chriſt, the meanes God hath vouchſafed for their building forward, their experiments of his loue, and their care to vſe the meanes and imploy their talent. God giueth not the ſame meaſure of grace to all Belieuers: all be not of equall ſtanding in Chriſts ſchoole, nor of equall paines to improue what they haue receiued, nor liue vnder

like

like powerfull meanes of grace, and enioy like helpes of increaſe in ſtrength. In nature no man wonders to ſee a growne man ſtronger then a new borne babe; a plant ſet in a mellow and fertile garden thriue faſter then that which groweth in a more barren ſoyle; a Merchant that is warie and induſtrious to imploy his ſtocke, to increaſe more then hee that is remiſſe; an old beaten Souldier to bee more expert then one who hath newly put on his armour: In grace the ſame holds good; for faith thriueth according to the time, meanes, experiments, and care we take to improue our talent and preſerue our faith. The degrees of faith may fitly bee drawne into foure Heads. For there is a weake faith as it were in the tender bud; a faith ſomewhat growne vp: ſtrong faith, and full aſſurance.

Foure degrees of Faith.

Faith is weake foure wayes; Firſt, in knowledge, when a Belicuer is but a babe in vnderſtanding, ignorant of many profitable things needfull to bee learned and practiſed. *Him that is weake in faith, receiue you, but not to doubtfull diſputations.* The Diſciples had true faith, when they were very weake in knowledge. For though they belieued that Chriſt was the Meſſiah, yet they were ignorant of his Death and Reſurrection, and Aſcenſion. When he told them of his ſufferings, they vnderſtood not that ſaying; when *Mary* told them of his Reſurrection, they beleued it not; when hee ſpake of his tarrying with them a little, and then of going vnto his Father, they knew not what it meant.

1. Weake.

1. Faith is weake in foure reſpects.

Rom. 14. 1. & 15. 1.
Heb. 5. 11. 12.
1. *Cor.* 8. 10.
Math. 16. 16.
Luke 9. 45.
Marke 9. 9.
Iohn 20. 9.
Marke 16 11.
Iohn 14. 5.

Secondly, faith is weake in aſſent, when a Chriſtian giues credit to the principles of doctrine and promiſes of life, not only as true and certaine, but as much better then life it ſelfe, yet not without much reaſoning and diſputing in himſelfe. *Lord, I beliene, helpe mine vnbelieſe.*

2.

Marke 9 24.

Thirdly, In confidence it is feeble, when the Belicuer rolls himſelfe vpon Chriſt and the promiſes of mercie made in him, purpoſing to adhere and cleaue vnto him,

3.

though he feele that he hangeth but weakly, diſcerne not the certaintie of his eſtate, nor the ſtableneſſe of Gods promiſes, cannot aſſure himſelfe that he doth belieue, is ſoone diſcouraged in troubles, and readie to faint if helpe come not preſently. But when the minde is perplexed with temptations, feares, and doubts, and the heart ready to faint, not able with cleare euidence to receiue the promiſes, yet then this true Belieuer is habitually reſolued (not without great dread and wauering) *that it is good to truſt and waite vpon the Lord.* And this muſt be remembred for certaine, that howſoeuer faith bee often ſhaken, oppreſſed with feares, or turned aſide with oppoſitions that be made againſt it, for a time, as the Diſciples did all forſake our Sauiour and flee, when he was apprehended; yet the weakeſt faith is aduiſedly reſolued to ſticke faſt vnto the promiſes of life, as much better then the pleaſures or profits of this life, and to embrace Chriſt notwithſtanding any oppoſition by allurement or terrour that the Deuill, the World, or the Fleſh can make againſt it.

*Math.*8.26. & 14.31.

*Pſal.*73.28.

*Math.*26.56.

4. Fourthly, In the fruites and effects thereof faith is weake; as in the ſence of Gods loue, aſſurance of his grace and fauour, power to ſubdue vnruly paſſions, contempt of the world, patience and ioy in tribulation, and the conſtant, liuely practice of holineſſe. Ordinarily this is the ſtate of Belieuers at their firſt conuerſion; and who can expect it ſhould bee otherwiſe: Wee doe not looke that a new borne babe ſhould bee able to goe alone; if ſtrength come with age, wee thinke it is well. And thus it fareth with them alſo, who are not conſcionable to gaine knowledge, ſubdue their corruptions, cheriſh faith, nouriſh the motions of Gods Spirit, pray earneſtly, watch narrowly, get reſolution of their doubts, tie vp their paſſions, renue their repentance and purpoſe to better obedience.

Ordinarily belieuers are weake at the firſt.

But ſome there are, whom God in ſpeciall manner doth

Some priuiledged aboue others.

doth priuiledge at one time, and in one day to receiue that grace and gift of aſſurance, which others are long labouring and trauelling for, before they attaine it. As our Sauiour Chriſt pronounceth of *Zacheus*, *This day is this Man become the Sonne of* Abraham, *and ſaluation is come into his houſe.* So Lydia *her heart was opened, that ſhe attended to the preaching of* Paul: the Iaylour, and the *Iewes* who were pricked in conſcience at the preaching of *Peter*, were quickly comforted after they were throwne downe. The like may be ſaid of *Matthew*, and the thiefe who was conuerted vpon the Croſſe.

Luke 19.9.

Acts 16.14.

Acts 16.34. & 2.38. *Math.*9.9. *Luke* 22.43.

Againe, faith may be weake or ſmall in one particular, when it is great and ſtrong in another. The meaſure of knowledge may bee ſcant, when affiance is ſtrong, according to that a man doth know, as in *Rahab*: where there is ſmall aſſurance of pardon, there ſtrength of faith may diſcouer it ſelfe by ſtriuing againſt doubting, bitter complaining for want of feeling comfort, feruent ſeeking to be ſetled in beleeuing, earneſt longing after and vnſatiable deſire of grace, high prizing and valuation of Ieſus Chriſt, and mercie promiſed in him; ſelfe-deniall, contempt of the world, care to ſearch out the ſinne that may poſſibly hinder comfort, and expell it, continuall watchfulneſſe and holy icalouſie leſt they ſhould bee deceiued, and faithfull labouring to ſubdue corruption. Theſe and ſuch like fruits of ſound, liuely, wel-rooted affiance may bee ſeene in many that bee troubled with manifold feares and doubts of their owne ſaluation, though they themſelues doe not euer perceiue, how God hath enriched them.

Faith weake in one reſpect may be ſtrong in another. *Heb.*11.31.

§. 8. A weake and ſtrong faith differ not in ſpeciall nature and plantation, but in degree: and the fruites of weake and ſtrong faith are the ſame, though not in like meaſure, fulneſſe and comfort. More diſtinctly the benefits of the weakeſt liuely faith be theſe: By it the Beliecuer is firmely and inſeperably knit vnto Chriſt, as a liuing

§. 8 The benefits of the weakeſt faith, if true and liuely. *Rom.*11.20.

member vnto the Head. A true Belleuer, though neuer so weake, doth possesse Christ with all his benefits, and all sufficiencie in him (for knowledge of faith is neuer without possession.) And so he is iustified, sanctified, adopted, and made free by Christ. By faith he apprehendeth things inuisible, he doth see God, and is made wise vnto saluation. Eternall life is alreadie begunne in euery Beleiuer weake and strong, euen that life which shall neuer fade. The weakest faith giues will and abilitie in some sort to walke vprightly, and to liue honestly in the sight of God and Man: it is also strong through the power of Christ to vanquish Satan and ouercome the world, with whatsoeuer is therein that maketh head against the soueraignetie of grace. The weakest faith is euer ioyned with the gift of perseuerance, and cannot vtterly bee broken off. And weake faith, if sound, will grow and increase, as a childe now feeble in his ioynts, may in time become strong by nourishment, and able to runne about. It is no wisdome therefore for any man to content himselfe with a little faith, though the weakest faith shall neuer faile, nor be ouercome by Satan, seeing God hath prouided and doth afford meanes, whereby we may be builded forward. It is a shame to be a man in yeares and a babe in knowledge: to be an Infant in faith, when God vouchsafeth time and meanes of better stature. Who would bee poore that might be rich? weake that might be strong? who would liue in feare and care, that might rest confident and secure? who would walke pensiuely, that might continually reioyce and triumph? A weake faith will bring to saluation, but a strong faith is necessarie for a Christian, that he may ouercome with more ease, fight more manfully, endure with patience, and obey with chearefulnesse. The least dramme of faith is more precious then gold that perisheth, better then the whole world, who, that knoweth the price and value of such a iewell, would not desire and labour to be furnished with it, and grow rich therein. In earthly

Iohn 14 17. & 6.35. *Ephes.*3.17. 1.*Iohn* 5.20. *Heb.*11.1.

Iohn 17.3 & 6 54 *Col.*2.12.13. *Rom.*6.4,5.

1.*Iohn* 5.4.

Iohn 7.37 38. *Rom.*11.29. *Rom.*1.17.

Yet should wee striue to bee strong and rich in faith.

earthly things a full estate pleaseth best: in heauenly shall we be cõtented to liue from hand to mouth, & scarce that, when we might with better allowance enioy plentie? All liuing things haue an appetite to seeke and desire nourishment for increase vnto perfect stature in their kind: Herbs and plants sucke iuyce out of the earth; new borne babes desire the mother breast. All true graces are still growing from a grain of Mustard seed to a great tree; & liuely faith doth couet increase from feeble state to better growth, from growth to strength, from strength to full assurance. *Math.* 13. 31, 32

§. 9. Faith somewhat growne is, when the Belieuer is better acquainted with the doctrine of saluation, giueth more full, absolute and vnlimited assent to the word of truth then formerly, cleaueth faster to the promises of mercie, in Iesus Christ, is better stablished in the practice of godlinesse, and hath obtained some setled boldnesse, and confidence at sometimes, though he be still ignorant of many priuiledges which he might enioy, and of which he might be assured by the grace & bountie of the Lord; yea through weaknesse hee wauereth often, doubteth againe and againe, and becommeth like the smoking flaxe. §. 9. 2. Somewhat growne.

Strong faith excelleth the former in certaine knowledge, firme and full assent, liuely confidence ioyned with sincere purpose and resolution of vnpartiall and constant obedience. This Belieuer is better acquainted with the promises of God temporall and spirituall to relie vpon them, hee can wrestle earnestly in prayer, is not discouraged if for a time his suite be denied, will take no repulse, is couragious in dangers, sharpened by difficulties, walketh on constantly in a godly course, and holdeth the confident assurance of his saluation more strongly, and hath it more vsually then the two former. But yet he hath not learned in euery state and thing so to liue by faith, but that he is often shaken and troubled with his corruptions, distracted with cares, and kept vnder with other incumbrances more then hee need, if hee had attained to that mea- 3. Strong. *Math.* 15. 28. & 8. 10.

measure of faith, which in this life many haue obtained by the gift of God. Full assurance is, when the Beliuer hath obtained *full assurance of vnderstanding in the mistery of God, and of the Father, and of Christ* and assuredly belieueth in Christ for saluation, and is certainly perswaded that all other promises spirituall and temporall do belong vnto and shall be made good vnto him in due season, though in appearance all things goe cleane contrarie: and readily followeth the Lords commandement, though repugnant to flesh and bloud, crosse to carnall reason, contrarie to earthly pleasure and contentment. This degree of faith is not gotten at once, nor at first ordinarily, but by degrees, after good time and continuance in the vse of the meanes, after many experiences of Gods loue and fauour, after manifold tryals and combates, and the long continued practice of holines; many neuer attaine vnto it in this life: but it is the dutie of euery Christian to labour after good establishment and full assurance in the faith.

4. Full assurance.
Coloss. 2. 2.
Rom. 15. 14.
Coloss. 1. 23.
Rom. 4. 20.
Psal. 27. 1. 23. 4.
Iob 13. 15.
Ester 4. 14.

Gotten by degrees.
2. *Cor.* 1. 7.

As faith is more excellent, so are the fruits that issue from it: The stronger our faith: the more firme and close is our vnion with Christ. A weake belieuer is as truely knit to Christ as the strong, but not so neerely and fast. The increase of faith makes our Communion with Christ more sweete and comfortable then before. For the more stedfastly we belieue, the clearer apprehension haue we of the remission of all our sinnes; the more vertue and strength draw we from Christ to kill and crucifie our corruptions; the greater is our peace and ioy in the sence of Gods speciall fauour and the more constantly inioyed with an increase thereof. Fulnesse of faith breeds fulnesse of peace and ioy which passeth vnderstanding. The firmer our faith, the more free is our accesse with boldnesse and confidence to the throne of grace, the more feruently and confidently can wee pray Abba Father, the better successe doe wee finde in prayer and the more quietly

Heb. 6. 11.
Col. 2. 11.
The Benefits of full assurance.

Rom. 15. 13.
1. *Iob.* 1. 4.
Rom. 5. 1. 2. 3.
Heb. 10 22.
Eph. 3. 12.
Mat. 15. 28.
and 9. 29.
and 8. 13.

quietly doe wee waite till the viſion come, for it will come and will not lie. Aſſurance of faith doth inable with more eaſe to ouercome the world, to contemne the pleaſures of ſinne, to poſſeſſe the ſoule in patience in hard and ſore preſſures, to curbe vnruly paſſions, to tread Satan vnder feete, to breake through all worldly difficulties and to runne with chereafulnes the race that is ſet before vs. The weake belieuer creepes forward in the way to Heauen, but it is with much difficultie; He hath much adoe with himſelfe, hee is perplexed with feares, frightned with troubles, diſcouraged with want of meanes; he is wearie, feeble, panteth, maketh many a ſtand, and ſlippeth now and then. It is farre better with him, who is ſetled, ſtabliſhed and rooted in the knowledge and loue of the truth, and is aſſured of Gods mercie; hath intereſt in all the promiſes of grace, and can lay actuall claime vnto them. For hee contemneth the temptations of multitudes, cuſtomes, examples; he diſpiſeth the offers of profits, pleaſures, honours eſteeming it greater riches to ſuffer affliction with the people of God, then to enioy the pleaſures of ſinne. As for reproch, trouble, perſecution he ſhrinkes not at them, for his heart is fixed and truſteth in the Lord. In dangers he is confident, through meanes of deliuerance appeare not, becauſe he ſeeth in God who is inuiſible, and reſteth vpon his faithfull promiſe, that cannot deceiue. His affections are ſeaſoned, his heart is in Heauen, his loue to God is ſtronger then death, life it ſelfe is not deare vnto him, that he may finiſh his courſe with ioy. If at any time hee tread awry through ouer-ſight or infirmitie, the ſtronger is his faith, the ſooner doth he ariſe againe, renue his repentance, and embrace the promiſes of mercie afreſh. Let vs then ſtriue to attaine vnto the beſt meaſure of faith, and to excell our ſelues. In earthly things men are willing to better their condition: and ſhall wee bee careles in heauenly things to prouide well for our ſelues.

Heb. 12 2.
Act. 20.24.
Pſal. 27.3.
Act. 7.59.

In

In faire weather the Traueller will carrie his Cloake, because the season may change before his returne: A strong faith is euer of vse, most needfull in temptations of long continuance, and grieuous to be borne; and though now we liue peace, we know not how soone we may be called forth to tryall, what seruice we may bee put vnto or the Lord will exercise vs.

§. 10. But here wee must remember, the strongest faith hath infirmities vnder which it groaneth and is subiect to temptations both on the right hand and on the left, euen strong temptations whereby it is shaken for a time. *Iobs* faith was shaken, when he cursed the day of his birth; *Moses* his Faith quailed at the rocke: *Eliah*, that famous belieuer who had raised the dead, would bee dead in a passion. Long delayes did both trie and shake the faith of *Abraham*. In one and the same belieuer faith is sometimes greater and stronger, another time more weake and infirme: stronger in a great assault, weaker in a lesse. The gift of faith is without repentance, and being once kindly planted in the heart, there it remaineth for euer: but in regard of greatnesse or meanesse it hath many alterations increasings and decreasings; yea, the strong belieuer doth sometimes shrinke and draw backe like a coward in small temptations, and the weake doth quit himselfe valiantly in great tryals. The strong must not bee careleſſe, as if hee should neuer doubt againe or be brought into straits: The weake must not bee dismayed, as if they should vtterly bee ouerthrowne: Both weake and strong must looke for tryals, and bee carefull to preserue and grow in faith. For the state of grace in this life is such as hath still reliques of sinne dwelling with it, and the Deuill and the world still lay siege against the castle of our faith to batter it, and preuaile much when they finde vs secure and careleſſe, but are preuented by diligence and watchfulnesse the Lord assisting.

§. 10. The strongest faith is subiect to sundry infirmities. *Iob* 3.3.8. *Num.*20.10. 11.12. 1. *King.* 19. 4. *Gen.* 15. 2. *Psal.*3.5. with 31.22. 1, *Sam.* 27.1.

The stronge belieuer doth sometimes shrinke, when the weake stands fasts.

CHAP. XI.

Of the right plantation of faith, and meanes whereby it is confirmed.

§. 1. THE neceſſarie vſe and excellent fruites of faith, ſhould incite men if they want to ſeeke it with all diligence, and if they be partakers of that heauenly gift to hold and keepe it, to increaſe and growe therein. And this the rather, becauſe wee haue many encouragements to beliene. God doth beſeech men to bee reconciled vnto him: Should not this wonderfull clemencie of God encourage vs with boldneſſe and confidence to come vnto him? Chriſt himſelfe doth graciouſly inuite all that be poore, needie, wearie and heauie laden to come vnto him: and the Lord maketh a generall proclamation of libertie to all diſtreſſed ſoules that will come and receiue it, without exception of any in particular: which ſhould the rather affect, if wee conſider who it is that proclaimeth, inuiteth, beſeecheth, namely, God, who is able to helpe, and readie to forgiue and ſuccour. If a couetous man ſhould offer vs any greate kindnes, wee might doubt of performance, becauſe it is contrarie to his nature but it is not ſo with our God; his name is gratious, and his nature is to be faithfull in performance, and true in offer and promiſing. In the couenant that God of his rich grace and mercie hath made with his Church and people ſeiled with Sacraments, and confirmed by oath, remiſſion of ſinnes, ſecret and open, great and ſmall, of what qualitie ſoeuer, is promiſed and aſſured to them that repent and beliene. And when life and ſaluation is promiſed to them that will receiue it by faith, no man is excluded from that mercie, but hee that ſhuts forth himſelfe by Infidelitie. Wee haue a Sauiour, who came into the world

§. 1.

Motiues and encouragements to beliene.

2. *Cor.* 5 20.

Iſay 55. 1.
Math. 11 28.

Deu. 7. 9.

Ier 31. 34.
Heb. 10. 16.
Pſal. 32. 10.
Eſay. 55. 7.
Ezek. 18. 21.
and 33. 11.
Math. 3 17.
Eſay 1. 18.
Tit. 2. 14.
1. *Ioh.* 1 7.

*Mar.*16.16. *Ioh.*3.15.16. *and* 6.34.40. *Act.*10.43. *Math.*1.21. *and* 18.11. *Luk.*19.10.

world to saue sinners, and is able to deliuer vs out of the hands of all our enemies, his redemption being both pretious and plentifull. And therefore though the multitude and grieuousnesse of our sinnes should encrease our repentance, yet they should not diminish our faith, and diligence in seeking assurance of forgiuenesse. For though our debt was neuer so great, our suertie Christ Iesus hath paid it to the vtmost farthing. The Lord who is best acquainted with his owne loue, mercie, and compassion, and knoweth what is pleasing and acceptable vnto him, hath straightely charged and commaunded vs to beliene in him, and beliening will bestow vpon vs eternall life according to promise. And can there be any fraud in Gods word? or danger in yeelding obedience to his Commaundement? What neede we feare to commit our soules to him, who is able to keepe them, and hath bound himselfe to saue them, if we relie vpon him? Our Faith is directed to God in and through Iesus Christ our neere kinsman, who hath taken our nature, and is become flesh of our flesh. Though wee feared some great man, yet were hee maried to our house, very neare vs, this circumstance would animate vs not a little: the same should wee thinke of our God, maried as aforesaid to our flesh. Christ our Sauiour and high Priest *euer liueth, to appeare in heauen before his Father, and to make intercession for vs. The Father, who hath committed all iudgement to the Sonne*, hath giuen vnto him power to remit and pardon sinne; and he as our suretie, hauing all our debt laid vpon him, hath by one oblation of himselfe once offered, purchased for vs eternall redemption; and by vertue of his obedience hath receiued for vs, whatsoeuer he distributeth vnto vs. By beliening wee glorifie God both in his truth, power, wisedome, loue, grace and mercie, whom before wee dishonoured by our sinnes. For the grace of God is manifested by faith in Iesus Christ, in the declaration and acknowledgment where-

1. *Ioh.*3.23.24.

2. *Tim.*1.12.

*Heb.*7.25.

*Math.*9.6.

2. *Cor.*5.19.

*Rom.*4.20.

*Rom.*3.24.28.

of

of ſtandeth the chiefe praiſe and glory of the Lord, as the the laſt end of all his workes. Mercie and compaſſion in Man is but as the drop of a bucket in compariſon of that huge Ocean of grace that is to be found in our God. But God requires that wee ſhould forgiue our Brother ſeuentie times ſeuen times, if hee did repent after hee had treſpaſſed againſt vs: and wil not our God, who exacteth ſuch compaſſion in vs, bee much more readie to extend mercy vnto vs, if wee ſue vnto him. There is no difficultie ſo great either in reſpect of ſin or of the meanes &c, but it hath beene ouercome by euery one of the Saints, which is our encouragement to ſeeke faith, that we might be healed. *Math.*18.21.22

§. 2. Now the knowledge of God and Chriſt ſuppoſed without which there can bee no faith, the meanes for the right planting of faith be theſe. §. 2. Meanes for the right planting of faith.

Firſt, ſerious meditation of our miſerable eſtate by nature, the multitude and hainouſnes of our ſinnes, and how deepe ſtaine ſinne hath made in the ſoule. The Phyſitian is welcome to the ſicke patient: the guiltie perſon eſteemes his pardon. Hunger cauſeth men to taſt their meate: and mercie is pleaſant to him that knowes his neede of mercy. 1. *Math.*9.12.13.

Secondly, learne and conſider what promiſes be made in the Goſpell, and to whom Chriſt offereth himſelfe; euen to the thirſtie, wearie, laden, and burdened; to them that bee ſtung in conſcience, parched with ſinne, that haue neither ſappe nor fruite of grace. To them Chriſt offereth himſelfe, and becomes a ſuiter, that if they will come vnto him, he will eaſe and refreſh, enrich and comfort them. *Ho euery one that thirſteth come ye to the waters. Let euery one that is a thirſt, come vnto me, and drinke.* If any be oppreſſed with the weight of ſinne, him doth the Lord intreate and perſwade to come for eaſe: If any be confounded in conſcience of his owne wretchedneſſe and ſinne, to him the Lord calleth in 2. *Iſay* 55.1.2. *Iob.*7.37. *Numb.*21.9. *Iob.*3.14. *Math* 11.18.

in the Gospell, Come, and let thy soule delight in fatnes. Men of this world labour to match with such in marriage, as be rich and vertuous: but Christ doth preferre loue to such as be poore, that hee might make them rich; filthy, that hee might make them beautifull; in distresse, that hee might comfort them; base, that he might make them honourable; guiltie, that he might acquit them; naked, that he might cloath them.

Thirdly, Ponder and weigh who it is that maketh this liberall and free promise, euen God himselfe, who is able and willing, and faithfull to performe what he promiseth of his rich grace and vnspeakable mercie. All these are cleare and manifest for the truth of them, but wee haue need oft to set them before vs for our vse, to encourage vs the more boldly and sincerely to relie vpon Christ. To this end specially, are these testimonies of Gods Power, Mercie, and Truth so often repeated in the Scriptures, that we might haue them euer before vs, to vphold vs against our doubtings and feares, whereof our nature is full. The things promised in the Gospell are vnlikely in reason, opposite to sence and feeling, too great and excellent, as Satan and our distrustfull hearts will suggest, to be conferred vpon such vile and filthy creatures as we be, who haue so many wayes dishonoured God, and haue such a load of sin lying still vpon vs; For the ouercomming of which temptation, wee must looke vp to him that hath made the promise; his grace, faithfulnesse, and power; and keepe them in our eye continually, rowsing vp our soules to beliue against sence and feeling, reason and likelihood, because God is faithfull and cannot denie himself; gracious, and will not cast vs off for our vnworthinesse; great in might, able to doe whatsoeuer he will, and willing to performe with his hand, whatsoeuer commeth out of his mouth. Wee must say to our soules, The Lord of his grace inuites thee a poore, needie, miserable, selfe-condemned wretch to come vnto Iesus Christ, and of the

same

ſame grace hath promiſed to accept thee if thou do come, to heale thy ſoares, to forgiue thy ſinnes; come therefore, behold, he calleth thee: reaſon may be deluded, ſence is deceitfull, but the Word of the Lord endureth for euer: Thou haſt his faithfull promiſe for thy ſecuritie, diſpute no more, but draw neere with confidence.

Fourthly, It is very needfull againe and againe to conſider what excellent things are promiſed, and ſo raiſe the heart to an high prizing and valuation of them. The wiſe Merchant doth not buy the pearle, till hee know it to be of excellent price, or better then any price. Great things are eagerly ſought vpon probable hopes: The meere poſſibilitie of obtaining ſome great and extraordinarie good, is of maruellous force in ſwaying mens actions. And if men conſider ſeriouſly what rare, ſurpaſſing, pretious things be promiſed to them that come vnto Ieſus Chriſt, and reſt vpon him, what ſhall withhold them from beleeuing? Were we certainly perſwaded, that euerlaſting life, full laden with all the fruits of true life, ioy, peace, and all choiceſt pleaſures, without any annoyance, ſhould bee conferred vpon them that beleeue in Ieſus Chriſt, would we not hang cloſe, and ſticke faſt, and not ſuffer the pleaſures or profits of this tranſitorie life, to diuide vs from him. The reaſon why we ſtriue ſo ſlackly to beleeue, and be ſo dull in Gods ſeruice, and faint in trouble, is, becauſe our hearts be not holden with the ſerious conſideration of that kingdome, ioy and glory, which God hath prepared for them that beleeue, and cleaue vnto him. 4. *Math.* 13 44.

Fiftly, It is alſo needfull to denie our ſelues, our deſires, luſts and affections; to make ouer all our intereſt in our liues, or whatſoeuer is deare vnto vs; inure our hearts calmely to the heate and oppoſition, though of deareſt friends, and the reproaches and reuilings of men though abiect and vile. This our Sauiour layes downe as a fundamentall principle, *If any man will come after me, let him denie himſelfe, and take vp his croſſe, and follow me.* *Math.* 16. 24.

Math.10.37,38 *me. He that loueth Father or Mother more then mee, is not worthy of me: and he that loueth Sonne or Daughter more then me, is not worthy of me.* Luke 14.25. *And hee that taketh not his crosse, and followeth after mee, is not worthy of mee.* The neceſſitie of this reſolution hee more fully ſets out vnto vs in two parables, of a builder that muſt be able to count his coſt and charges, and meanes to defray them, before hee take that worke in hand; otherwiſe to begin to build, being vnable to make an end, were to lay the foundation of his diſgrace, in the loſſe of his coſt and paines: And a Prince, who before he vndertake warre, muſt haue ſure triall of his owne abilitie and skill to diſcouer his enemies ſtrength, otherwiſe to bid him battaile, were raſhly to prouoke an enemie to his owne loſſe and danger. The concluſion of theſe inductions is this, Luke 14.33. Mat. 13.44,45. *So likewiſe, whoſoeuer hee bee of you, that forſaketh not all that hee hath, hee cannot be my Diſciple.* The Merchant that would purchaſe the pearle of price, muſt ſell all that he hath to buy it; Hee muſt ſell his ſinnes, which is properly all wee haue of our owne) and renounce his intereſt in the world, and whatſoeuer naturall contentment hee might promiſe himſelfe in the things of this world. The meaning is not, that rich men muſt forgoe their wealth, and betake themſelues to voluntarie pouertie; for riches well vſed be great inſtruments of doing good: But they muſt caſt the world out of their affections, and make ouer their intereſt in whatſoeuer is moſt deare vnto them: they muſt preferre the kingdome of Heauen before the whole world, and therefore renounce both themſelues, and all the deſires of the fleſh, that nothing may hinder the enioying of ſo rich a treaſure. Chriſt doth make loue vnto vs, and by many faire, ſweet and precious promiſes doth allure and intice vs to embrace him, but will bee receiued by way of Matrimoniall couenant; wee muſt forſake all baſe and carnall delights, caſt out of the heart whatſoeuer we formerly accounted pretious in the world, cleaue vnto him only, and bee contented with thoſe ſpirituall good

things, which he promiseth vnto vs. Christ hath neuer due esteem with vs, vnles for his sake we withdraw our hearts from all the riches, delights, honours and profits of the world, and denie our selues, that in all things we might be conformable vnto his wil & pleasure. What are we better then harlots, so long as the world or the delights thereof, lusts or passiõs possesse the heart, & diuide it from Christ? Roots, though of trees, can go no deeper then the rock or stone: nor can the Word of life sinke deeper into the heart, then vnto the roots of his naturall desires or affections: which vnrenounced, hinder the right taking and kindly spreading of it. The cares of this world and voluptuous liuing choake the seed of the word, after it hath taken some rooting, that it brings forth no fruit vnto ripenesse. Therfore that the word of the kingdome may take kindly and fructifie in vs, wee must cast vp our accounts before hand, what we can be content to forgo for Christs sake, and renounce the pleasures & delights of the World, giuing vp our selues intirely to Iesus Christ, in all things to be directed & guided by him, inuring our selues quietly to beare reproach, disgrace & contempt for his sake, and watching heedfully in prosperitie, that the world creep not into our affection, & priuily steale away our hearts from him. And this we shal do the more freely, if we attentiuely consider what excellent & incõparable treasures of delight, ioy, & comfort are to be found in Iesus Christ, ouer and aboue all the world can promise or afford. Should a good husband be offered some goodly royaltie, vpon condition he would forsake his base tenement or hard rented lease, when once hee perceiued the profit of the exchange, you need not vse arguments to perswade him. Should some great Noble-man make suite of loue to a meane personage, vpon condition shee would forsake her base drudgerie for the honours and delights of a pallace, the motion would bee accepted. And if wee seriously weigh that the Lord Iesus calleth vs to forsake the flesh-pots of *Egypt*, and alienate

Luke 8.14.

our interest in the world, and the flesh with all their appurtenances, that wee might be enriched with heauenly, euer-enduring pleasures, in comparison whereof all earthly contentments are but dung and dogs-meate; that hee inuites vs to cast away our harlotric delights, that he might marrie vs vnto himselfe, and intitle vs vnto his euerlasting kingdome, it will not be grieuous to make this exchange. But here it must be remembred, that it is not the possession of earthly things, or delight in them, that is forbidden, but that possession and delight in them, which with-holdeth vs from resigning our selues vnto Christ, and seeking after the promised land withall the heart and all the soule. It is not the actuall abandoning of riches, honour, or other contentments of this life, which our Sauiour requires: but the dispossessing of the heart of such base delights, that the whole heart may bee set vpon heauenly things, and not with-drawne by secret reseruation of speciall desires for other purposes. And being thus disposed, we receiue Christ with wel-rooted affiance, and cleaue to the mercie of God, as much better then life it selfe.

Phil. 3.8.

§. 3. Faith once obtained is seriously to be regarded.

§. 3. Faith kindly planted must be regarded seriously and carefully confirmed. For Sathan vseth all meanes to weaken faith, yea, quite to subuert and ouerthrow it. If an house begin to shrinke or reele of one side, will wee not put vnder some shore to prop it vp? Or if any man question the Title of Land we haue purchased, will wee not search Records, and vse meanes to strengthen it? The malice of Satan in seeking by all meanes to batter downe our faith, is sufficient to shew the excellencie thereof, and to awaken vs to a continuall carefull regard to preserue and encrease it. In this life wee are subiect to many trials that require strength of faith to vndergoe them. The world, by reason of our continuall imployment in it, is apt to creepe into the heart, and insensibly to steale the affections from the eager pursuite of heauenly things, which calleth vpon vs for more then ordinarie care to in-

Luke 22.31.

Acts 14.22. 1. *Thes.* 3.2,3,4.

crease

creaſe our deſires of grace, and moderate them in tranſitorie things. Hee who will haue a plant to thriue in a ground drie, barren, and vnkindly for it, muſt ſtriue much, becauſe his ſoyle will not doe further, then it is forced: ſo he that will make fire burne in greene moiſt wood, muſt follow it with blowing: thus to get faith to thriue in our natures, which are as apt to the weedes of diffidence and vice, as auerſe from faith and euery true vertue, wee muſt ſtriue with them, and offer violence vnto them. He who doth rowe againſt the ſtreame, muſt plie his oare, or hee will goe downe apace: ſo it is here, wee goe againſt the ſtreame of corrupt nature, ſo farre as wee goe in faith or grace. Our daily and continuall weakneſſe of faith which wee finde in aſſenting vnto and receiuing moſt obiects of faith and promiſes of God, when it is encountred with temptations: Our ordinarie failings in the practice of holy duties, and due ordering of our affections, which cannot bee without a precedent defect of that faith which onely can firmely vnite vs vnto Chriſt doth ſufficiently manifeſt how feeble our beliefe is in the ſpeciall mercies of God towards vs in Ieſus Chriſt, which being the higheſt obiect is the hardeſt to bee apprehended, and can neuer bee ſeperated from firme aſſent vnto euery precept of God, as much better then any incompatible good. And if men take food and phyſicke to ſtrengthen their bodies, becauſe they are fraile: muſt wee not labour to confirme our weake and feeble faith? The labour beſtowed about this moſt gainfull and beautifull grace, is ſo farre from tedious toile, that it is the ſolace of a Chriſtian heart, and the pleaſure thereof more ſweet then any pleaſure that can bee taken in all the paſtimes of the World. For by that meanes wee grow more and more familiarly and better acquainted with the minde and purpoſe of God towards vs, we enioy ſweet communion and fellowſhip with him, wee are made readie for our latter end at one time as well as another, and are armed to goe well

and chearefully through with the affaires of the day, beleeuing that God will guide and blesse vs. And of this also we may be well assured, that according to our strength of faith the liuely fruits of holy obedience shall be found in vs, and as our faith groweth, so doth sound peace, ioy, and safetie; strength against corruption, ability to resist temptations, powerfie, of spirit, meekenesse, puritie, hunger and thirst after righteousnesse, mercifulnesse, and pleasure in the meanes whereby faith is preserued and confirmed, increased, and that from time to time, more and more. But as for such as will not settle themselues to nourish their faith with care and diligence, they depriue themselues of much inward peace, which they might enioy, and make their liues vncomfortable to themselues, vnprofitable to others: They lay themselues open to many offences, which by this exercise they might preuent; and they go on, either in vnsauourie lightnesse and carnall ioy, which doth deceiue them, or else in vnprofitable care and worldly sorrow, which will disquiet them. And when they neglect the fashioning of Christ in their hearts, and so truly to put him on in their daily conuersation, they become vnprofitable in their liues, offensiue in their carriage; and the Deuill weakeneth and holdeth backe sundrie (which were comming on) by their example, thinking themselues well in the ease they are in, rather then they should be in following them, vnlesse they saw some beautie and excellencie in their liues, more then in themselues.

§. 4. Means whereby faith is strengthened and confirmed.

§. 4. The meanes whereby faith is confirmed and strengthened are these, and such like:

1. First, Daily to account it our best portion, richest iewell, most precious treasure and chiefest happinesse in this life: which if we doe, our hearts will be euer vpon it, our feare will be vsually lest we should loose it, and we shall thinke it most necessary to regard and looke vnto it, whatsoeuer we haue besides it worth the looking after. And

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otherwise, euery small occasion will hinder vs, euery fond delight carrie vs away, and euery trifle take vp the heart, much more our earnest and weightie affaires and businesse, to which most men thinke, that all exercises of religion ought to giue place. Things of worth are disesteemed if their value be not knowne: and trifles are looked after when they bee ouer-valued. A true esteeme of the price, excellencie and vse of faith, the profit and comfort of it, will raise an earnest continuall care to preserue and keepe it.

Secondly, Wee must labour daily, not only to loath those things which are euill in themselues, but also to be very sober and moderate in our lawfull labours and delights, desires and affections to things transitorie, remembring what our Sauiour Christ saith, *One thing is necessarie*; otherwise Sathan who can change himself into an Angell of Light, will fill our hearts and heads with swarmes of euill lusts, noysome delights, cares and distractions: which will draw our Mindes from that which they ought most to minde and thinke vpon. Wee must be heedfull in this, not only that the world draw vs not to encrease our wealth by wicked or vniust meanes, but that it creepe not insensibly into our affections, and so by degrees not obserued, breed great distempers in the soule. Feare of want, ioy and delight in what wee iustly and honestly possesse, climbing into the heart, and by little and little getting head, doe sucke away that vertue, whereby the word sowne should receiue strength and increase, and alienate part of the soule from God. Herein therefore we must be circumspect, gaging our hearts and trying them to the bottome, weaning our selues from these delights, raising our soules to more spirituall and heauenly ioyes, and labouring that our desire of grace and care to exercise our selues in all good workes doe grow, as the world comes in vpon vs.

Thirdly, Walking according to the rules of faith in

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Luke 10.42.

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humblenesse of minde, meeknesse, puritie, mercie, long-suffering, and in all good workes, improuing what wee haue receiued to the glory of God, is a notable meanes to confirme and strengthen faith. Faith brings forth good workes, and good workes increase faith. Faith hath his fruit created in it: but the better fruit it bringeth forth, the faster it groweth. Faith is a fruitfull Mother that giues life to holinesse: and good workes, as a kind Daughter, helpe to support and sustaine the Mother. *Bee yee stedfast, vnmoueable, alwayes abounding in the worke of the Lord.* 1.Cor.15.58.

4. Fourthly, A daily viewing of our sinnes, which by examination we haue found out, is availeable herevnto: that being humbled truely, and brought to account basely of our selues, we may be kept from fulnesse and lothing of that death of Christ, the sweetnesse whereof we cannot taste or relish as wee should, except wee feele the tartnesse and bitternesse of our sinnes.

5. Fiftly, A fift meanes is daily and oft to send vp strong prayers to God for it, and purposely to seperate our selues from all other things in the most conuenient manner that wee can, to thinke deeply of his vnspeakable goodnesse, mercie, truth, fatherly affection and tender compassion in Iesus Christ; remembring withall what manifold, sweet and gracious promises he hath made vnto vs in the Gospel of his Sonne, whereby we come to haue more neere acquaintance with Gods nature, his minde, and purpose towards vs. And if we beleeue an honest man so much the more, because he often goeth ouer it, when hee affirmeth this or that vnto vs: the serious meditation of Gods promises reiterated againe and againe, must be availeable to strengthen faith, and fashion the Image of God in vs more and more. *Exod.34.6. Iohn 7.37. Hos.14.2,3. 1.Iohn 5.14. Prou 28.13. Ephes.2.4. Rom.10.17.*

6. Sixtly, To these must be ioyned ordinarie and reuerent hearing of the glad tydings of saluation, which is the key whereby God doth open and soften our iron hearts; and

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an holy vse of the Sacraments, whereby this heauenly truth, which we haue alreadie receiued, is yet further sealed vp to our consciences. These ordinances we must frequent with an appetite. Sound and healthfull bodies receiue nourishment from their food, and suck vigour out of it for growth and strength: Liuely faith feedeth on the Word of life, and increaseth. Though the Word be immortall seed, which corruptible food is not, yet in this they are like, that looke as bodily food doth not put to the body, all that substantiall strength and latitude which belongeth to it; so the food of the Word doth not at one time augment the Soule, with all length and depth of Knowledge, Faith, Hope, Loue, Iustice, Temperance, which it is to be brought vnto. In which regard, as liuing bodies need daily food that they might grow vnto perfection of nature, so soules hauing grace, haue need to goe ouer with the vse of the meanes, as well as others, that the diuine nature may be more and more enlarged, getting vp as the light of the Sunne doth in the aire which it inlightneth. *Rom.4.11.*

Seuenthly, It is good to call to minde the experience of the faith and ioy which wee haue had at any time before; remembring that former comforts are as a bill obligatorie vnder Gods hand to assure that hee will not forsake vs. For whom God loueth, hee loueth to the end; because he is vnchangeable, the same for euer, which consideration may serue to settle vs in assurance of Gods loue towards vs, more then a childe can bee of his Fathers good-will, or a wife of her bodily Husbands fauour, for they are mutable. 7. *2.Cor.10.* *Iohn 13.1.*

Eightly, Obserue the opportunities, when it pleaseth God in speciall manner to draw nigh vnto vs, and make vse of them. God visiteth his children sometimes in tender compassion, and knocketh at the doore of their hearts, inuiting them to diuine and heauenly communication with him. Sometimes he inclineth their soules to fresh 8.

sorrow

sorrow for sinne, sometimes hee refresheth them with more liuely apprehension of the ioyes of Heauen, sometimes they feele the motions of the Spirit quicke and liuely vpon what occasions soeuer, or in what manner it shall please God to offer himselfe vnto vs, it stands vs vpon to make vse of that for our quickning, to nourish the motions of his Spirit, and by feruent Prayer to entreat the continuance of his presence.

Ninthly, Faith increaseth by exercise, and groweth by continuall vse. If wee learne to liue by faith in matters of this life, both when wee haue, and when wee want the meanes, and rest vpon God for successe in our lawfull callings without distracting care, we shall with more facilitie and ease depend vpon the free promises of grace for mercie and forgiuenesse.

CHAP. XII.

Of the temptations whereby Satan seeketh to batter downe our faith, and how he may be resisted.

§. 1. THe Deuill knoweth right well, that faith is the band whereby we are knit vnto Christ; the shield whereby wee quench the fierie darts of the Deuill; the ground-worke of a godly life, and the safe castle of a Christian soule: If faith bee weakened, our zeale cooleth, our courage abateth, our life is tedious, our Prayers faint, the exercises of Religion vncomfortable, and all the graces of Gods Spirit pine and languish. Also by doubting and distrust wee dishonour God, lay open our hearts to temptations, discourage others, and tie our owne hands that we cannot fight against our deadly enemies. For these causes Satan en-

§. 1. *Ephes.6.16. 1.Pet.5.8.*

endeuours by all meanes to hinder, as the kindly taking to the growth of faith, that such as he cannot hold in the chaines of sinne, he might make their liues dead, wearisome, vnprofitable by doubting and discomfort.

Temptations against Faith.

First, Satan suggesteth, that it is horrible presumption for such vile sinners, and worthlesse wretches to perswade themselues of Gods speciall loue and fauour. And to this end he spareth not to set forth the maiestie, iustice, and puritie of the Lord, that it might strike the greater terrour into the wounded conscience.

1. Worthlesnesse.

For the repelling of this temptation, it is to be knowne and remembred that Gods mercie, fauour, promises, and benefits are all free, which hee vouchsafeth, offereth, bestoweth, without any respect of worthinesse or deserts, of his meere grace and vndeserued loue in Iesus Christ. And therefore as when wee are most worthy in our owne conceit, there is no reason wee should presume the more; so when wee find our selues vnworthy, there is no cause why wee should hope the lesse. For the ground of our confidence is the promise of free and vndeserued mercie made in Christ Iesus to miserable forlorne sinners, who see and acknowledge themselues to be more vile then the mire in the street. And this sets forth the prayse of Gods mercie so much the more, that it is afforded to such base abiects, who deserue nothing: but to bee cast forth and trodden vnderfoot. Should the prisoner doubt of his Princes mercie when hee heareth his pardon read, and seeth it sealed, because he hath merited no such kindnesse? Againe, it is good to call to minde and seriously to consider what strong encouragements wee haue to receiue the promises; and how wee are not more desirous to beleeue, then God is wee should so doe. For God doth through loue intreat vs, of friendship to vnfold vs, and of his authoritie being able to performe commandeth vs; as if hee would hereby shew that none hath authoritie to hinder or forbid the same. And therefore wee must be warned,

Remedie. The sence of our vnworthinesse must not discourage vs from beleeuing.

2. Cor. 5. 19, 20.
1. Tim. 1. 15.
1. Iohn 3. 23, 24.

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to beware of all occasions that may darken or put out the light of our confidence; as reasoning or questioning against our selues for yeelding to this truth lately receiued &c.

§. 2. 2. They know not whether they be elected Remedy. 1. *Ioh.* 3. 23. 1. *Tim* 6. 12. *Heb.* 10. 35. *Math.* 13. 31. *Ioel* 2. 6. 7. *Iob* 10. 27. Satan is not to be hearkened vnto, nor reasoned with, when he tempteth to Infidelitie. *Gen.* 3. 1. 2. 3.

§. 2. Satan will here obiect to the weake and timorous Christian, that hee knowes not whether he bee of the number of Gods elect, and therefore hath nothing to doe with the promises. If the Deuill set vpon vs in this sort, wee must hold such suggestions to arise from the Spirit of errour, because they are contrarie to the voyce of God, who saith to the afflicted conscience that is wearie of sin, *Beliene, lay hold on eternall life, cast not away thy confidence; Be established*, confirmed, and abound in faith. Therefore we must lend no eare to such whisperings of the old serpent, but cleaue fast to the word of the Lord, and cut off all contrarie inchantments. It was the first degree to the vtter vndoing of her selfe and posteritie in our Grandmother *Eue*, that shee opened her eare to a false and lying spirit in the mouth of a Serpent, which vnder a faire colour perswaded, or rather couertly inticed and drew her to eate of the forbidden fruite. The decree of God which is secret in the bosome of the most High is not the rule according to which we must walke: but the word of life reuealed in holy Scriptures wee must take for our direction. If God make offer of mercie and forgiuenesse vnto vs in the ministerie of the Gospell, which is the word of truth, the word of saluation, wee are bound to receiue it without looking into the booke of his election: and if wee receiue them truely, we shall bee saued as the Lord hath spoken. *Eph.* 1. 13.

§. 3. 3. They are full of doubtings. *Psal.* 21. 1. 2. *and* 77. 10. 11.

§. 3. If Satan be driuen from this hold, hee sollicites to feare, because many doubts and motions of distrust arise in the heart; as if there could bee no faith where there are so many doubts. And it cannot be denied, but motions to distrust argue faith to bee weake, which is a want that many of Gods people doe bewaile in themselues

ſelues, and for which they doe well-nigh deſpaire in themſelues. Notwithſtanding let not any bee out of heart, for the ſmall and ſcantie meaſure of his faith, if he haue true faith, wel-rooted. For faith may bee true and liuely, that is but weake and ſmall. For difference in degrees doth not varie the nature of wel-rooted affiance. And God requireth the truth of faith, but it is not neceſſarie, that it bee perfect in degree. If a Prince ſhould proferre a pardon to a malefactor vpon this condition onely that hee receiue it, would hee queſtion his Soueraignes bountie and grace, becauſe he put forth a palſey-ſhaking hand? To doubt of Gods mercy becauſe our faith is feeble, is rather to relie vpon our faith then vpon the Lord. It is not the excellencie and great meaſure of faith that doth make vs righteous before God, but Chriſt whom faith doth receiue and apprehend: which a weake faith can doe as well as the ſtrongeſt. They that did looke on the braſen ſerpent but with one eye, yea but with halfe an eye were as well and fully cured of the deadly ſtings of the fierie ſerpents, as thoſe which beheld it with both. As a ſmall and weake hand is able to receiue an almes as well as a ſtronger and greater: ſo our faith though feeble, doth receiue Chriſt as truely and effectually for the ſaluation of the beliеuer, as the greateſt and moſt ſtrong. In the manner of receiuing there is ſome difference [for the more firme our confidence, the greater is our comfort] but in the truth none at all. Againe it is not faith, but Chriſt receiued by faith that nouriſheth to life eternall. Meate reached to the mouth by a trembling hand ſuſtaineth the body no leſſe, then if it were applied by an arme of ſtrength; the goodnes of the nouriſhment receiuing no change or alteration from the externall inſtrument of application: ſo here Chriſt is the ſame to them that receiue him truly, though it be done in one with more, in another with leſſe ſtrength of affiance. We read in Scripture, that Chriſt reproued

Remedie. Faith may bee true that is weake.
*Ioh.*4 39 41.52.
*Math.*10.20.18
*Luk.*9.45.
*Mar.*9.32.
Luk 24.11.
Iohn 13.38.
and 14.5.
Act. 1.6.

ſome

some for their small faith, that they might stirre vp themselues more confidently to relie vpon him: but wee haue not heard, that he euer reiected any that came to him in weakenes, desiring to be confirmed. The least grain of faith, if true, is acceptable vnto the Lord: Hee will not quench the smoaking flaxe. His dislike of our weaknes is an argument of his loue & care for our good, who would haue vs to be setled in the assurance of his fauour, and not to wauer in vncertainties to our great discomfort. The strait charge he hath laid vpon vs to belieue, & the seuere threatnings annexed to that his Cõmandement if we obey it not, is a manifest euidence of his bountie & will good towards vs, who is pleased thus to binde vs vnto himselfe, to confirme vnto vs his loue, & so vndoubtedly to assure vs of his mercie, that it is to him a matter of vnkindnes, if we shall once make doubt or scruple of it. Doth any man mistrust the affection of his friend, because hee hath oft charged him not to be strange, to make bold with him in any matter of importãce & need, & hath rebuked him because he stands aloofe as though he shold not be welcome.

Math. 12. 20.
Esay 42. 3.
Mark. 9. 24.

§. 4. 4. They cannot keepe their faith strong and stedfast.

§. 4. Some are dismaid, for that they cannot keep their faith (for any continuance) strong and stedfast, but they feele it wauering, inconstant, flitting, so that they fall into great sorrow, feare and doubtings. For their comfort they must know that there is no shadow of change with God, and that it is their weaknesse so to thinke. Men are variable in their affections, whom they dote vpon this day, they detest to morrow: But such lightnesse and vanitie is farre from our God: His loue, mercie, and gifts of grace are all vnchangeable. Also they must be perswaded, that labouring after and groaning to rest their wearied soules vpon the promises of mercy, being neuer satisfied till their doubtfullnesse be remoued will bring a good end; so that they shall neither miscarrie, nor be forsaken of the Lord in the lowest depth of their distresse. And though for a time they feele not that they haue faith or life

Remedy.
Iames 1. 17.
Psal. 77. 10. 11.
Rom. 11. 29.

Want of feeling argueth not want of faith.

life, they may truely be aliue vnto God, as it is euident by sundrie testimonies and properties of the new birth, which may bee discerned in them who doe most complaine of their estates. A man suddenly striken to the ground and amazed with some violent blow, wanteth not life altogether, though hee perceiue it not: Breathing and mouing are infallible tokens of life in the body, which by many likelihoods appeareth to bee dead: so painting & breathing after the consolations of the Lord, and the light of his countenance, be vndoubted signes of the new birth, though they bee not easily discerned (especially in the houre of temptation) by them in whom they are. Wherefore the weake in faith must be wise in heart, and not measure themselues by their present faintings and infirmities: but wait vpon God, and vse the meanes which hee hath prescribed in his word. As children first learne to goe by a stoole or forme; sicke folke recouer their taste or strength by little and little; plants shoote not vp suddenly and at once, but by degrees, corne suffers many a sharpe storme before it come to ripenes: so faith hath it beginning, growth, and confirmation; calmes and stormes to ripen it. If it be demaunded, why doth God deale thus with his children, and suffer them to fall into such depth of doubting, sorrow and feare. The answer is, that in regard of the belieuer himselfe this doubting is a weakenesse, which must be with-stood and ouercome: For the attaining whereto, the occasion of this doubting in him who hath once belieued must bee searched out, and so remoued: which ordinarily is our owne infirmitie, neglect of dutie, and sleightnes in the manner of performing the same, or some particular sin, so pronesse to sinne and nourishing the same, or long lying therein; whereupon the tender conscience feareth that his former comfort was but deceitfull and vaine, and so doubteth of his good estate. But this falleth out by the wise prouidence of God so disposing, least by the suddaine

Why the faithfull are subiect to such doubts and want of feeling.

suddaine change from so damnable and vncomfortable an estate to so happie and ioyfull, he should be lifted vp and conceited, and so become secure and presumptuous. Againe this maketh him the more to prize the sense of God s mercie, and with the greater care to preserue his faith, and to shunne all sinne and wickednes, which might hinder the apprehension of his continuall loue.

§. 5. They receiued the truth at first without due tryall.
Remedy. 1. Ioh. 1. 9.

§. 5. Satan tempteth some to doubt, because at first they receiued the truth without due tryall and examination whose dutie it is carefully to reforme whatsoeuer they espie to haue beene amisse: but for one rotten post it is no wisedome to pull downe the whole building. For God is mercifull, and readie to forgiue our imperfections, when vpon the knowledge and sight wee confesse and bewaile them. The Disciples at first followed Christ in hope of temporall preferment, and yet their faith was sound & true; for when they came to the knowledge of their errour, they reformed it, & did still inseperably cleaue vnto him. It is the great wisedome and mercie of the Lord, for a time to hide from his children the sight of their infirmities and wants, and notwithstanding their manifold weakenesses to afford vnto them the sence of his loue, least they should be vtterly discouraged and faint vnder the burden for want of experience, finding the entrance into life hard and difficult. Naturall discretion teacheth vs to deale with children according to their abilitie, & not to dishearten them by exacting what is aboue their strength: The like compassion doth the Lord shew to his, by the comforts of his Spirit preparing them to endure the assaults of Satan.

Faith may bee true, though much were amisse, when first we receiued, the truth.

§. 6. They neuer had that deep sorrow, which many haue felt.
Remedy. God deales not with all alike.

§. 6. Many Christians be exercised with this temptation, that they cannot bee the children of God, because they neuer had that deepe sorrow and long lying vnder it that many of their Brethren haue had. Whereas they should know, that not mens examples but Gods word must be our rule of direction. The Lord dealeth not with

all

all alike, becauſe in wiſedome hee knoweth what is moſt meete for euery man. Doth any man complaine becauſe his ioynts are ſet, or his wounds cured with little ſmart and paine? The Phyſician knowes beſt the ſtrength of his patient, and what hee can beare: what is neceſſarie for one, would kill another. It is good to grieue, becauſe we can grieue no more for ſinne: But to doubt of Gods loue, becauſe he deales gently with vs, leaſt we ſhould be ſwallowed vp of ſorrow, is great ignorance, weakneſſe and folly. God many times keepes from his ſeruants the horrible and gaſtly aſpect of their ſinnes in wonderfull mercie, leaſt the horrour of them and Gods wrath due for them, ſhould ouer-whelme them. If God by inticements and ſpeaking to thy heart haue brought thee home vnto him, thou haſt cauſe to magnifie the tender mercie of the Lord, who hath not dealt with thee after thine iniquities: for had hee ſet thee vpon the racke, as many haue beene, thou haſt reaſon to thinke, thou hadſt neuer beene able to beare it. Feare of conſcience, griefe of minde, doubtfulneſſe of ſaluation commends no man to God; neither is it againſt a man or with him in aſſuring himſelfe of ſaluation, whether he haue long or ſhort time beene preſſed with ſuch ſorrowes, but that he be well freed and deliuered from ſuch trouble, and diſcharged of his feare.

Faith may bee found in thé, who neuer found ſuch depth of ſorrow, as others haue done.

Hoſ. 2.14.
Acts 16.14,15.

§. 7. A poore Chriſtian is oft put to great plunges through the malice of Satan, becauſe there is much weakneſſe of ſpirituall life in him, hee neuer felt any great ſtrength of grace in himſelfe, and what he formerly felt is now decayed. By this Temptation God doth chaſten our pride and ſwelling of heart, vnthankefulneſſe, diſcontinuance of care to cheriſh and increaſe receiued graces by meanes ſanctified, running into occaſions of decay and cooling, and contentment with a ſmall pittance of grace, faith, holineſſe: For all which ſinnes and other of like kind, we muſt vnfainedly humble our ſelues before God, crauing pardon of his meere grace and mercie. This Hu-

§. 7.
7. They neuer felt any great ſtrength of grace.
Remedy.

miliation is a speciall meanes to ease the conscience; as the wound doth cease raging when it is opened and well drawne. And it must bee remembred, that wee are but children, and therefore weake; yea, and subiect to many spirituall diseases such as take away sence of life: and therefore we must seeke to be cured, and not despaire of life. When any one part or member is distempered or ill at ease, we despaire not of the safetie of the whole person, but labour to cure and restore it to health againe: so when wee haue offended, wee should resort to the Physitian Christ Iesus, make our complaint to him, and bee confident for his promise sake that hee will helpe vs. And if they who haue falne and offended God, may turne home againe to their first Husband with good welcome, shall not they much more bee beloued of him, and comforted by him, who haue not prouoked him, but are only held downe through feare and infirmitie. And though their graces bee small, they may bee true whiles they bee small. Little faith is faith, as a little fire is fire. God despiseth not little things in obedience offered to him. In the sacrifices of the Law, not the price of the gift, but the abilitie and affection of the offerer was respected. And if weakenesse of grace was any iust cause of feare, who might assure himselfe of Gods loue? Not one. For though some haue grace in greater measure then others, yet all are compassed with infirmities, and haue not attained vnto perfection. But it is not so much enquired how great or little, as how sincere our faith and obedience is. Faith if it bee vnfained, though but as a graine of Mustard seed; obedience, if it bee heartie, though mingled with many infirmities hath promise of gracious acceptation. And the smallest beginnings are pledges of greater fauours, where there is thanktull acceptance and conscionable vse of those alreadie receiued to the glory of the bestower.

Wee may haue true faith, though we neuer had any great strength of grace.

Ier. 3. 1.

Luke 21. 2, 3, 4.

§. 8. 8. What they formerly felt is now decaied.

§. 8. If what was formerly felt bee now decayed in feeling, euen in Gods deerest children there may be decay

of

of graces in part, and for a time. Of the *Philippians* the Apoſtle ſaith, your care beginneth to ſpring againe: belike they had their winter whom a new ſpring reuiued. It is true the Lord hath promiſed, that Hell gates ſhall neuer preuaile vtterly to ouerthrow the faith of his choſen, or any other grace radically accompanying ſaluation: but to preſerue continuall ſenſible exerciſe of any grace, he hath no where promiſed. The graces of God doe ebbe and flow in his ſeruants (and that by the wiſe diſpoſition of God) leſt if we had attained facilitie in all things, wee ſhould thinke that our owne, which is meerely his worke. Who amongſt the faithfull doth alwayes heare with equall attention, reuerence, chearefulneſſe, &c. or pray with like earneſtneſſe of deſire, feeling of wants, aſſurance to be heard, or ſubmiſſion to Gods will? or doe any thing at all times, ſo as at ſome. The Lord many times withdrawes the vſe of ſome particular grace, that ſome other may in greater meaſure ſhew forth it ſelfe in vs. Ioy and reioycing in his mercie hee withholds, that he might bring to the practice of humiliation.

Remedie. *Phil.*4.10. *Math.*16.18. In Gods deareſt children there may bee decay of graces.

§. 9. What if a Chriſtian cannot finde, no not after ſearch and examination, any liuely ſence or feeling of faith; nay, he cannot diſcerne any faith at all in himſelfe? Hereby the Lord may correct our vnthankfulneſſe for mercies formerly receiued, or that preſumptuous licence we took to our ſelues in ſinning, or in queſtioning with our ſelues of his graces: All which things wee are heartily to confeſſe and bewaile. But for the comfort of the diſtreſſed, hee is to know, that ſometimes graces may lie hid, yea, and worke in reſpect of our acknowledgment inſenſibly. The ſeed of faith cannot be loſt, after it is once planted in an honeſt and good heart by the holy Spirit: but the ſight thereof may bee hid from our knowledge, and the liuely functions thereof intermitted. The child liues in the mothers wombe, though it know not ſo much. Life remaines in a man fallen into a dead ſwound, wherein he is depri-

§. 9. 9. They cannot find any liuely ſence of of faith. Remedy.

Wee may not conclude, there is no truth of grace in vs, becauſe we cannot perceiue and feele it.

deprined for a time of vnderstanding, reason, memorie, sence, motion, and all apparant vitall functions. The tree liues in winter, though nipped with frosts, and weather-beaten with tempests, dead in appearance. Coales raked close vnder the ashes, that they giue neither heat nor light, doe yet retaine both, though they shew not forth themselues. There is a generation pure in their owne eyes, who are not purged from their iniquities: the most holy are not priuie to all their secret sins, nor throughly acquainted with the deceitfulnesse of their owne hearts: And the graces of the Spirit may lie hid in the hearts of the regenerate, and worke insensibly to their feeling and discerning, as well as corruption lurke secretly and worke priuily in the soule both of regenerate and vnregenerate. An argument drawne from his sence and feeling: may haue some colour in the conceit of a distressed minde: but in truth it is a deceitfull reasoning to conclude, That they haue no faith, because they haue no sence or feeling thereof in their apprehension. In the agonie of conscience none are more vnfit to iudge of our estate, then wee of our owne. Though at other times we be sicke of selfe-loue, and too partiall in our owne case; yet in this state, towards our selues wee are most vncharitable; and being out of loue with our selues, wee are apt to derogate from the worke of Gods Spirit in vs. It is most certaine also, that in the examination and triall of our estates we commit no small errours in the time of temptation, the minde being clouded with the mists of Satans suggestions, and the heart so distempered with feare, that we cannot discerne the graces of God in vs, nor acknowledge boldly what in a sort we see. Suggestions we take to be sinnes of consent and purpose; failing in the purposed measure of seruing God or in some particular, we distinguish not from falling from our generall purpose to cleaue vnto God in the performance of all duties of holinesse and righteousnesse: we put not difference betwixt absolute falling from pur-

Prou.30.12.

Psal.19.12.

In time of temptation the godly doe erre many wayes in examination of themselues.

purpose, and failing in execution of purpose in some particular. Common infirmities wee iudge presumptuous sinnes, or such blemishes as cannot bee in the Saints of God: passions we esteeme as deliberate purposed resolutions: and motions to distrust, which are euidences of weakenesse, are supposed pregnant tokens of totall infidelitie. Certaintie of adherence is not distinguished from certaintie of euidence: if we find not assurance of pardon, we conclude there is no faith, though possibly at the present, wee resolue to roll our selues vpon the faithfull promise of God, and powre out our soules for mercie. The Lord diuersly giues euidence of his Spirits presence in vs. Sometimes a childe of God perceiues little difference in practice betwixt himselfe and very aliens; yet let him view his affections, he may see grace there; sometimes againe more may be seene in practice, then in the affection. When the heart is ouer-whelmed with feare and doubt, a man cannot finde loue, ioy, or delight in the Word of God; but then his frequenting the house of God, his priuate reading and conference, are testimonies that his will is bent to the Law of God. But these things are not obserued in the times of distresse and bitter anguish, whence it followeth, that God may euidence his presence with vs by the Spirit of grace, when by reason of our frailtie we cannot discerne it.

If a man can discerne no spark of grace in himselfe for the present, he is not to despaire.

Furthermore, if a man can discerne no sparke of grace, nor feele any good thing in himselfe, he is not to despaire. But as the sence and feeling of his present state ought to humble him vnder Gods hand, and moue him to enter into a serious examination of himselfe, and to vnfained repentance for his sinnes: so must hee take comfort vnto himselfe, and prop vp his weake declining faith, by calling to minde former times, and wherein the Lord hath caused his mercifull and gracious countenance to shine vpon him, and wherein hee hath glorified God by an holy life and conuersation. For if euer he hath discerned the graces

Psal.77.3,9, 10,11.

of Gods Spirit by the fruits of sanctification, they are not vtterly taken away, though for a time they bee buried from his sight, that hee cannot find them. The seed is not dead that lyeth all winter vnder the clods, and appeareth not by fruit aboue ground. If hee bee not able to gather comfort from former experience, but be readie to question that also, yet must hee not giue way to vncomfortable and deading sorrow: because the thirstie soule, who neither feeleth inward sap, nor findeth outward fruit of grace, is called to come vnto Christ the fountaine of liuing waters, that in him and by him he might be eased, refreshed, made fruitfull. This gratious inuitation the poore soule must lay hold vpon, and say within himselfe, I will draw neere vnto the God of my saluation and trust in him, for I haue his firme and stable promise, that I shall be watered with grace and refreshed with comfort. If I be hungrie, hee hath plentie of prouision; if barren, drie, and withered, with him there is abundance of grace, that I may be enriched.

Esay 55.1.2. *Matth.* 11.28.

§. 10. The Deuill, who goeth about like a roaring Lion seeking whom hee may deuoure, will not spare to suggest, to the contrite and humbled soule, that God cannot or will not forgiue his transgressions, which haue beene most hainous for qualitie, many for number, and in which hee hath long liued and continued. And it may be the Lord would hereby correct our former conceits in the dayes of our vanitie, that of all things pardon of sinnes is most easily obtained; that it was but a sleight and small thing to sinne against God, that wee might well enough take our fill of sinne for the time, and turne to the Lord in old age and sickneſse. But withall this thought must be held to arise from Satan, and shunned as repugnant to the truth of God.

§. 10. 1. *Pet.* 5.8.

10. Their sins be many in number, and hainous for qualitie.

Remedie.

The hainousnesse or number of our sins make vs not vncapable of mercie.

For the promise of pardon is made to repentant sinners without limitation to any time, person, qualitie or number of offences. And for the remedie and remouall of this temp-

temptation, first, wee should humble our selues before God for our light esteeme of sinne, and procrastination or delayes: And then consider the endlesnes of Gods mercies in Christ, the price which was paid for our redemption, the sweet promises propounded in the Word, the stablenesse and perpetuitie of the Couenant, and the examples of great sinners receiued to mercie. And what if a man sensibly feele the heauie burthen of Gods wrath, and plainely discerne his frowning and angry countenance? Though sence of Gods loue faile, faith may continue strong. For faith is not grounded vpon sence and feeling: but vpon Gods gracious promises, immutable goodnesse, and infallible truth. Yea, when sence and feeling cease, then faith which is the euidence of things not seene, beginneth it chiefe worke: and the most excellent faith sheweth it selfe most clearely when we haue no sence or feeling, or when we feele the plaine contrarie. Faith looketh to the promise, mercie, power and truth of God, and to the manner of his working: and seeing his mercie is incomprehensible, his power infinite, his manner of working by contraries, his truth firme and immoueable, therefore in the greatest terrours it belieueth peace, when God sheweth himselfe an enemie, it apprehendeth him louing and mercifull, and out of the deepest humiliation, aboue sence or reason, gathereth the sweetest consolation. If euer we haue tasted of Gods loue and mercie, liuely faith concludeth that wee are still in his loue and fauour, whatsoeuer we apprehend in our present sence and feeling: for whom hee loueth, to the end hee loueth them. Yea, faith goeth before experience or sence of mercie, and waiteth for saluation in Christ, in the depth of miserie, grounding it selfe meerely vpon the Word of truth which cannot lie. Wee belieue to taste the goodnesse of the Lord, not because we haue felt alreadie, how kind the Lord is; though we may make vse of feelings past to sustaine vs in present agonies.

2. *Cor.* 1.3. *Esay* 55.7. *Iames* 5.7. *Ier.* 3.1,2. 3.13,14.

11. They feele the heauie burden of Gods wrath. Remedie.

Iob 13.15. *Heb.* 11.1. Faith may bee strong, when wee haue no sence or feeling of mercie.

Iames 1.17. *Iohn* 13 1,2.

Experience and sence is a stay or prop for our better ease, not the ground vpon which our faith leaneth; and though it be shaken faith continueth firme. If therefore at any time our sence and feeling tell vs one thing (namely that God hath cast vs off for euer, and will neuer looke graciously vpon vs) and the Word of God assure vs of another (to wit, that God doth loue vs, and will neuer forsake vs vtterly) wee are not to giue credit to our owne feeling, but to Gods Word. For our sence is oft deceiuing, specially in matters of godlinesse: but the Word of the Lord is sincere and abideth for euer. In bodily diseases of some kinde, wee trust more to the iudgement of a skilfull Physicion, then to our owne conceits: and shall we not thinke, that God knowes our spirituall estate better then we our selues? What can we beleiue in matters of religion, if we beleiue not more then we can discerne by sence or reason? The being of a thing, and the sensible discerning of the thing to bee are diuers. Howsoeuer at sometimes they concurre, yet oftentimes they are seuered and disioyned. Because the Sunne appeareth not to vs at Mid-night, shall wee conclude, that it neuer hath, or will shine to vs againe. Shall a childe imagine his Father neuer did or will truly loue him hereafter, because for the present hee doth not admit him into his presence, or afford him a fauourable and louely countenance? Nolesse absurd, but more iniurious is it to our heauenly Father, to coniecture, that no grace or fauour is to bee found with God, seeing now the beames of his loue and mercie are hidden from vs. The dearest seruants of God, who haue beene indued with most eminent graces, and highly aduanced into speciall fauour with him, haue yet in their owne sence apprehended wrath and indignation, instead of loue and fauour, displeasure instead of comfort, and trouble instead of peace. Did God tenderly respect them, when he seemed to teare them in pieces, and to breake their bones like a roaring Lion: and shall wee

Psal. 12.1,2. & 38.3,4. & 77.7. & 88.14.
Ier. 20.14,15.

wee iudge of his affection by our present feeling.

§. 11. But what if we haue long vsed the meanes of grace, and can finde no comfort? In this case, wee must repent of the former neglect to accept of grace offered, and pray to God to forgiue and pardon it. Wee must also examine our hearts with all care and diligence to finde out the sins which haply doe hinder comfort, and bewailing the same, stirre vp our selues to receiue the promises. For oft-times the entertaining of some bosome sinne, which wee are loath to part withall, is that which makes the breach in our conscience. And sometimes we walke without comfort, not so much because God withholds it, as that wee put it from vs; either not knowing that we are called to beleeue, or not encouraging our selues to striue against feares, or shutting our eyes against the euidences of grace, that God hath bestowed vpon vs, or mistaking what the testimonie of the Spirit is, whereby God witnesseth to vs that wee are his children. For whiles wee take it to be some vocall testimonie, which certifyeth vs against feares and doubts, euen in the middest of temptations, and in a manner whether wee will or no; we fall into no small perplexities, not finding any such certificate in our selues, whereas the witnesse of the Spirit is cleane of another nature. This is no new thing, that God should cause his children to seeke long before they find comfort. The Apostle in like extremitie besought the Lord thrice, that is often, before hee receiued answer. And though God delay, either to chasten neglects, or to kindle affection, or that graces hardly obtained may be valued according to their worth, yet will he not alwayes despise his children that cry vnto him day and night. The ardent desire shall at length bee satisfied, the panting soule bee refreshed with the waters of consolation. Comfort and ioy is the reward of our obedience: but patient waiting is a pleasing and acceptable seruice to God. It is Gods worke to giue comfort, it is our dutie to waite for

§. 11. 12. They haue long vsed the meanes of grace, and can finde no comfort. *Cant.* 5. 2. 3. Remedy.

The godly sometimes walke without comfort, because they put it from themselues.

Oftentimes God causeth his Children to seeke long before they finde comfort. 2 *Cor.* 12. 8.

for it in the wayes of holinesse. Let vs bee contented to serue God freely without wages, and in the end, we shall be no loosers. Remission of sinnes and peace of conscience are fauours worth waiting for. If the Lord should keepe vs on the racke euen till the last gaspe, and then impart vnto vs the least drop of his mercie or sence of his loue in Iesus Christ, his grace were vnspeakeable towards our soules: & let vs not then thinke much to waite in patience a little while. We haue not waited so many yeares in the meanes of grace for comfort, as God hath waited for our conuersion. If wee haue made him to stand knocking at the doore of our hearts long before wee gaue him entrance, let it not seeme tedious, if the Lord doe not forthwith open to vs the doore of his priuie chamber, & admit vs to the sweete fellowship and communion with him. Comforts when they come are vsually proportioned to the measure of tribulation, and multitude of feruent prayers powred out before the Lord. Much trouble receiues in the end plentifull consolation.

§. 12. 13. They are afraid of falling into some fearefull extremitie. How this temptation is to be resisted. *Luk.*22.32. *Rom.*8.24.35. *Phil.*1.6. *Rom.*11. 29. *Psal.*37.24.

§. 12. Satan molesteth some Christians with feare of offalling into some fearefull extremitie: By which temptation it pleaseth God to acquaint men with their owne weakenes, and to chasten or preuent pride, securitie, rash censuring of others that haue fallen into such discomforts, or the like. But for the remedie thereof let them labour to fortifie faith in the gracious promises which God hath made to his children of sustentation & perseruation. As faith increaseth, so feare abateth, as it ebs so feare flowes. And let them to this end consider, that Christ hath prayed for preseruation against all seperating extreames. And God that cannot lie, hath promised to keepe his children from vtter declining, and to establish them that be feeble and readie to fall. The Lord hath made it knowne to be his will and pleasure, that hee will neuer take away that grace which once he hath giuen, but increase it rather till it be perfected and accomplished: and when we

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are assured of his will, wee may relie vpon his power for the effecting of it, and inferre he will keepe vs safely, because he is able to establish and confirme vs. The greater our weakenesse is in grace, and the more grieuous our sicknesse through sinne, and the noysome humours of corruption, the more carefully will he watch ouer vs with his Almightie power. The strong cannot stand by their owne might if God withdraw his hand: and the weakest shall bee able to ouercome their mightiest enimies being vnderpropped by the Lord. What flouds of trouble soeuer doe flow ouer vs, wee shall escape drowning, if the Lord hold vp our chinne. Feare is a deceitfull and malitious passion, tyrannicall, rash and inconsiderate, proceeding oftentimes from want of iudgement, more then from the presence or approach of euill to be feared, tormenting with the dread of what shall neuer come, we were neuer in danger of: It is therefore valiantly to be resisted, not to bee believed or reasoned withall. Feare in our owne strength is by all meanes to bee cherished: but diffidence in Gods power, mercie, goodnesse, truth and prouidence is to bee abandoned. The strong must not presume in himselfe, though more excellent then others in grace, nor the weake distrust in the Lord, though feeble, and not able to goe high-lone. The hope of preseruation staying vpon inherent grace is selfe confidence: and the feare of falling arising from the sence of weakenes is diffidence in God. In holy Scripture we shall finde, that the strongest haue fallen, when the weake haue stood and they haue beene foiled most grieuously, not in the greatest assaults, but when they haue giuen way to their lusts, neglected their watch, or were growen secure and dreaded no danger. The Lord best knowes the strength of his childe, and will not suffer him to bee ouertaken with those vncomfortable falls out of which he shall not recouer.

§. 13. Sundrie Christians through the malice of the Deuill,

§. 13. 14. They shall neuer hold out to the end.

Deuill, bee vnsetled with feares, that notwithstanding all their care they shall neuer hold out in faith and an holy course of life vnto the end: but by persecutions or other afflictions and prouocations shall bee turned backe; specially considering that they are maruellous apt to slip and coole in time of peace, and whilest they liue vnder the meanes of grace. This feare is to be remoued by calling to Minde the promises of God so plentifully and richly set downe in the word of grace. And they must consider, that the same God who keepes them in time of peace, and blesseth the meanes of grace whilest they doe inioy them, is able and will vphold them in the time of trouble, and when meanes be wanting of our selues wee stand not at any time, by his power wee may ouercome at all times. And when wee are forest assaulted, he is euer ready at our right hand to support and stay vs that wee shall not fall. Hee hath well begun, and shall happily goe forward in his worke, who hath in truth begun. For true grace well planted in the heart, how weake soeuer, shall hold out for euer. All totall decaies come from this, that the heart was neuer truly mollified, nor grace deepely and kindly rooted therein. And as for present weakenesses it is good to acknowledge & bewaile thē, but they must not for some imperfections cast downe themselues halfe desperately, as though God regarded them not, or they should wither and vtterly decay. For as the drie and thirstie ground or spunge sucketh vp much water; so the humble spirit drinkes vp much grace, and shall be replenished abundantly with the waters of comfort. And if their portion of grace be the smallest of all others, they must striue to grow forward, but without discouragement. For of small beginnings come great proceedings: of one little sparke a mightie flame: of a small Acorne a mightie Oake; of a graine of Mustard-seed a great tree: and a little leauen seasoneth the whole lumpe. All feares and doubts which arise in their hearts,

How this temptation is to be remooued.

Psal. 16. 8.

Luk. 8. 13.

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muſt driue them to ſend vp earneſt prayers to God daily and oft for this grace of faith to bee more firmely rooted in them: which they muſt doe willingly and gladly, that they may feele their doubting and feare to vaniſh as faſt, as they perceiue their hold in the promiſes of God to waxe ſtronger.

§. 14. Satan beares many in hand, that their manifold croſſes and troubles in the world, and their want of outward bleſſings, is an argument of Gods diſpleaſure towards them. This was the fierie dart, which he by the mouthes of *Eliphas*, *Bildad* and *Tzophar* (yea of his owne wife) did ſhoote at *Iob*; againſt all which, if hee had not held out the ſhield of faith he had beene pierced through and through. And we ſee by daily experience, that when a godly Man is croſſed in his wife, children, goods, reputation, theſe outward afflictons are often great occaſions of deadly ſorrowes, and grieuous temptations touching the aſſurance of his owne ſaluation. The remedy is, To thinke ſeriouſly and to acquaint our ſelues familiarlie with the properties of God; the truth, vnchangeableneſſe and nature of his promiſes, and the manner of his dealing with others of his ſeruants in his wonderfull prouidence. For thereby we ſhall learne, that God doth loue tenderly, when he doth correct ſeuerely; and remaineth vnchangeable when our outward condition doth varie and alter: yea, that all his Chaſtiſements are but purgatiue medicines to preuent or cure ſome ſpirituall diſeaſe, which hee ſeeth wee are inclined vnto. Should God neuer miniſter phyſicke till we ſee it needfull, deſire to take it, or bee willing of it; alas, wee ſhould periſh in our corruptions, and die for want of helpe in due time. It is good to humble our ſelues when god correcteth: but to doubt of his loue, when he dealeth louingly with vs, is a great weakneſſe. Alſo we ſhould call to minde that God allowes, yea requires, that men in affliction ſhould liue by faith, both for a ſanctified

§. 14. 15. They are many wayes croſſed and afflicted.

Remedie.

Outward croſſes are no arguing of Gods diſpleaſure. *Iob.* 5. 17. *Pro.* 3. 12. *Iam.* 1. 12. *Heb.* 12. 7. 8. 9. 10 11. 12.

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vse in them, and a good issue out of them in due season. And so afflictions or earthly encumbrances would bee no meanes to weaken our faith, but to increase it rather.

§. 15. 16. They are strongly possessed with feare, that God hath vtterly cast them off.

§. 15. Some godly persons, by the subtle and cruell malice of the Deuill are brought to this bondage, that they are perswaded that they are vtter reprobates, and haue no remedy against their desperation. And this temptation enough of it selfe to shake and terrifie the afflicted, is made farre more grieuous when Melancholie possesseth the partie: for that raiseth excesse of distrust and feare, and causeth the partie to perswade himselfe of miserie, where there is no cause. In this weakenes Satan assailes such poore seruants of God by spirituall suggestion, tempting them to such sinnes as be very strange, and such as they abhorre the very least conceit of them, and when by such temptations they are brought low, in the anguish and bitternes of their soules, the Deuill laboureth especially to dimme their knowledge and iudgement, that they may haue no sure hold of any point of doctrine, which may soundly comfort them, that so he may as a roaring Lyon deuoure them speedily. And when hee hath couered their hearts with darkenes, and brought them into a dreadfull feare of Gods wrath, hee holdeth them at this vantage, that euery thing which is before them, is made matter to encrease their distressed estate. For the stay and comfort of such distressed soules, they are to be perswaded, that they bee not vnder the wrath of God, neither is his anger kindled against them, for all the feare that oppresseth them, when their estate is in their owne feeling at the worst because they haue not sinned against the holy Ghost, nor malitiously set themselues against the truth and Gospell of God, nor persecuted it wilfully against knowledge and conscience: which one sinne onely is able to shut them out from all hope of saluation. And here they must beware, they make no more sinnes of that kinde, then God himselfe hath

How Christians in this distresse and anguish are to be comforted.

hath pronounced to be of that ſort: for in theſe matters that concerne Gods Religion, euen the perfection of our wiſdome is but folly, much more our ſicke braines and melancholicke vnderſtanding is to be remoued farre from handling ſuch holy things. And ſeeing their conſciences doe beare them witneſſe, how much theſe temptations are repugnant to their deſires and liking, how gladly they would be freed and deliuered from them, how grieuous and burdenſome they are vnto them, and chiefly raiſed by Satan, who abuſeth their ſimplicitie: therefore there is no cauſe why they ſhould bee ſo diſcouraged or out of heart, no more then one that hath had a fearefull dreame when he awaketh. Moreouer, they are with all earneſtneſſe to be put in minde (yet with the ſpirit of meekneſſe and compaſſion) and to conſider, how much it doth diſpleaſe God, that they are remoued from their faith, and haue giuen place to conceits and ſpirits of errour, contrarie to the moſt cleare and comfortable promiſes made them that thirſt, repent, feare and loue the Lord, tremble at his word, are broken-hearted, &c. And therefore they ſhould gather more godly boldneſſe and confidence in God on the one ſide, and more courage and ſtrength againſt Satan on the other ſide.

*Rom.*8.28. *Iames* 1.12. *Eſay* 66.2.

For if God call and incourage vs to truſt and relie vpon him, and we ſtanding in need thereof, would moſt gladly embrace his promiſes made in Chriſt Ieſus, who is hee that ſhould hinder vs? The Scripture, ſpeaking of the malice of Satan in tempting and aſſailing Chriſtians, biddeth them, *Bee ſtrong and of good courage, reſiſt ſtrong in the faith*: Sathan tempteth them to ouerthrow their faith, and by giuing place to feares and doubts they aduantage the enemie againſt their ſoules: but let them take occaſion by the temptation to draw nigh vnto God, and rowſe vp themſelues more confidently to reſt and waite vpon the Lord, ſo ſhall they pleaſe God, and put Satan to flight. Neither let them after this bee ſtill obiecting,

*Epheſ.*6. 10,12. 1 *Pet.*5.8,9.

cting, that they feele small strength of faith and hope: for thereby the enemie may take encouragement to their disaduantage, when feare setteth open the heart to his malitious temptations, and binds the hands of the distressed that he cannot resist: but let them stirre vp their courage and resolution to waite vpon the Lord, not listening any more to their strong, but deceitfull feare. And what though they feele not that sweetnesse, which sometimes they felt, will they therefore iudge their state to bee naught? What sweetnesse can the soule taste, when it is ouer-whelmed with feares, perplexed with temptations, troubled with doubts? Physicke is vnpleasant and bitter to the taste: Temptation should not be temptation, if it did not affect. If the soule bee now sicke, and tasteth not the sweet meates of consolation, which it was wont, as the bodie which is in a course of Physicke; will they iudge themselues to be starke dead, or in a condition irrecouerable? Wee haue experience how diuers times the disease preuaileth ouer the sicke person, that actions faile, and faculties seeme quite to bee spent; neither hand nor foot is able to doe their dutie; the eye is dimme, the hearing dull, the taste altered, and the tongue distasteth all things, euen of most pleasant relish; and the weake and feeble patient seemeth to attend the time of dissolution: when yet notwithstanding there remayneth a secret power of nature, and a forcible sparke of life that ouercommeth all these infirmities, and consumeth them like drosse, and rendreth to the body a greater puritie and firmenesse of health then before the sicknesse it did enioy. Euen so it is in this spirituall estate, the soule is sicke, and not dead, faith is assailed, but not ouercome; and if in patience the finishing of this secret worke which passeth all conceit and capacitie of man bee attended, these burning feauers of temptations shall appeare to bee slaked and cooled by the mercie and grace of Christ, and that sparke of faith which now lieth hid and ouer-whelmed with

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heapes of temptations, to breake forth againe: And as nature after a perfect criſe diſchargeth herſelfe, to the recouery of former health: ſo ſhall all doubts and feares and terrours be remoued, and ſtrength of faith reſtored with ſuch ſupply, as it ſhall bee able to make euident proofe what ſecret vertue lay hid, and yet not idle in all this vncomfortable plight. Againe, as in outward ſences we ſee ſometimes, and feele, and heare, when wee doe not perceiue it: ſo we may alſo haue faith, and not alwayes haue the ſenſible perceiuing thereof. Yea, ſuch as moſt hunger and thirſt after righteouſneſſe, and are poore in ſpirit and broken in heart, as they doubt and feare in euery action leſt God bee diſhonoured by their conuerſation, ſo are they iealous of their precious faith, leſt it bee not in ſuch meaſure as they deſire, or in truth be none at all: wherein they may eaſily bee deceiued, firſt, in the diſcerning, then in the meaſure and portion. For when the inward feeling thereof doth not anſwere their deſire and the actions proceeding there-from doe not ſatisfie their thirſt of righteouſneſſe, whereby reliefe may riſe to the nouriſhment of faith, and the ſatisfying of that holy appetite; they are diſcouraged and intangled with ſpirituall cares, from which a more aduiced conſideration agreeable to Gods Word might eaſily deliuer them. And touching the portion, it is a fault to meaſure the excellencie of faith and power thereof, partly by quantitie and vnſeaſonable fruits, (ſo to call them) and not by vertue, kind plantation, ſoueraignetie, and ſeaſonable fruit: which errour in temptation the diſtreſſed are apt to runne into, and ſo to trouble themſelues without cauſe. Men looke not that Corne ſhould ſpring in harueſt, or be ripe in ſpring; that trees ſhould bud or beare fruit in winter: becauſe it is not the ſeaſon for ſuch things. Neither ought wee to expect ſuch ſtrength of memorie and liuely operatiue actions of grace, in age, ſickneſſe, great ſorrowes and temptations, as at other times in young yeares free from ſuch aſſaults.

The fruits of faith fit for the season may bee discerned by them that can rightly iudge, when sweet refreshings formerly enioyed bee lacking. The effects of faith in great temptations and cloudie seasons are to looke vp for helpe, sigh, groane, complaine to God, prize his fauour, draw nigh vnto him, and cast himselfe vpon God, though hee seeme to be angry: at this time faith is incumbred with many strong feares wherewith it is burdened, against which it laboureth, ouer which it doth not easily nor speedily preuaile. Ioy, peace, sweet refreshing, and sensible tasting of Gods mercie, be the fruits of well growne faith in the times of victorie and freedome. Those Summer fruits are not to bee gathered in the depth of winter. It is an errour to measure the truth of grace in age by the effects proper to youth, or the soundnesse of faith in temptation, by the effects peculiar to the dayes of triumph. Neither are we to account the nature of any thing according to our sence or the shew it maketh. For then should the most fruitfull tree in winter bee taken for barren, and the lustie soyle for drie and vnfruitfull, whilest it is shut vp with the hard frost. But reason being guided by the Word of God, must lead vs rightly to iudge of the presence and life of faith in our soules, which being the shield in this our spirituall warfare, endureth much battering and many brunts, and receiueth the forefront of the battaile, and oftentimes fareth as if it were pierced through and worne: vnfit for battaile: yet is it indeed of nature inuincible, and repelleth whatsoeuer engine the enemy inforceth against vs, and standeth firme rooted whatsoeuer storme Satan raiseth for the displacing thereof. How then are the distressed to behaue themselues in this temptation, when both the sence of faith is dulled in them, and the fruits minister discontentment? They must rightly consider what bee the winter fruits of faith, and not expect such things in themselues as agree not to that season, and withall remember that the gifts

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and mercy of God is without repentance: and ſo take courage vnto themſelues confidently to caſt their ſoules vpon the mercie of the Lord in Ieſus Chriſt. For as hee knew them, when they were ſtrangers from him, and loued them when they hated him, and had nothing which might prouoke his mercy but ſinne and miſery: ſo is his goodneſſe continued ſtill vpon them for his owne ſake, and not at all for their deſeruing. And though they feele their abilitie weake, the enemy ſtrong, their ſtrength tired and cleane worne, their corruption vpon the point to preuaile, the fruits and branches of faith, through theſe ſtormy tempeſts, nipped and ſhaken; yet the ſap of faith ſhall neuer be dried vp in the root, neither can any winde of Satan ſo blaſt, that the immortall ſeed bee at any time quite withered. But patience and conſtancy with a reſolute mind to beare Gods triall, will bring a good end; yea, by a meeke going vnder Gods hand in theſe, they ſhall learne experience to wade through greater afterwards; and yet in the midſt of them, to haue hope that they ſhall not be aſhamed. Say their former courſe of life paſt hath not anſwered that ſincerity the Lord requireth; what then? Are they therefore reprobates? No, but it argues want of faith. Not ſo; but place for further increaſe of faith, and the fruits thereof. Thoſe whom the Lord hath choſen to bee his worſhippers, and hath redeemed and conſecrated holy to himſelfe, they bee his plants, and engraffed Oliue branches in his Sonne, who take not their full perfection at once: but (according to the nature of plants) require daily watering and dreſſing, whereby by degrees they attaine in the end a full ſtature in Chriſt. In Scripture we haue example of weake belieuers as well as of ſtrong. As the Holy Ghoſt hath remembred the faith of *Abraham*, who belieued aboue hope vnder hope; ſo hath it recorded the faith of *Nicodemus* in knowledge ſimple and weake, in profeſſion and practice timorous and fearefull. In one and the ſame perſon we ſhall find diffe-

Marke 9.24.
Iohn 3.1.

*Num.*20.11,12 *Psal.*22.1. & 77.7,8.

rent degrees of faith at diuers times; at one time like a graine of Mustard-seed, at another time like a growne Oake; now like a smoaking snuffe, but soone after bursting out into a bright flame. The strongest faith of any Saint mentioned in Scripture is imperfect, assailed with temptations, mixed with manifold doubtings. For they were subiect to innumerables infirmities, which are not specified in the Booke of God; neither was it fit that it should bee a register of their manifold temptations, frailties and fals. But out of those things which are recorded, wee may perceiue they were shaken with assaults, ouer-taken with corruptions, tripped and foiled sometimes by the policie of Satan. All which is set vpon the file for our admonition and consolation. So that a Christian may not account himselfe void of grace, because he is not perfect in faith, knowledge and loue: but he is wisely to consider the secret worke of Gods Spirit and grace, and take comfort of the smallest crumme and drop of this heauenly sustentation; and attend the time of perfect growth according to the good pleasure of God. Oh, but they feele not the testimony of Gods Spirit, which might assure them; they can finde no sparke of grace in themselues. Neither doe any of Gods children at all times feele it: but that they may see their own frailty, God doth as it were hide himselfe for a season (as a Mother doth from her childe to trie his affection) that they may with more earnest desire mourne for Gods wounted grace, and praise him with more ioyfulnesse of heart when they haue obtained it againe. And yet God doth not with-hold comfort from his children, many times when they walke heauenly: but their owne frailty and vehemency of temptation which oppresseth them, diminisheth the feeling thereof. When the winde is lowde, the aire stormie and tempestuous, a man cannot heare the voice of his friend when the heart is filled with feares, and perplexed with manifold temptations tossing it vp and downe,

*Rom.*15.4.

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the calme and still voice of the Spirit is not discerned. And in those seasons, the triall of faith is to be taken by those fruits which are euident to the eye of others, who can iudge more sincerely then the afflicted themselues in that anguish of soule and spirit. As the sicke man during the time of his distemper, must not trust to his owne taste, but rather relie vpon the learned Physicion, and other honest and discreet friends: so the faithfull must not giue too much credit to the suggestions of their owne heart possessed with feare, but rather belieue their faithfull Pastor, and other godly and experienced Christians that are about them. But to yeeld so much to their present weakenesse (because in this perplexity they will bee euer and anone questioning the soundesse of former comfort, and integrity of their hearts) suppose they were destitute of grace, and neuer had felt sound comfort, should they vtterly despaire, or giue place to deading sorrow? In no sort, for Christ calleth the burthened and laden to come vnto him for ease aud comfort. Being destitute of grace and comfort, they are willed to repaire vnto him for both, who hath sufficient in store for them. If they finde not themselues to bee eased, they know they are burthened; if they be not watered, they feele themselues to be thirstie; if they belieue not, they are allowed, inuited, encouraged to come vnto Christ: To them he calleth, as if he did particularly name them, *Come yee to the waters and drinke*; Come vnto me, and I will refresh you. Why stand yee trembling as if your case were desperate? Yee desire helpe, and he calleth you, Be of good courage, and come vnto him.

Matth. 11.28.

Esay 55.1,2. *Iohn* 7.37. *Apoc.* 22.17. *Marke* 10.49.

The end of the first Part.

The Life of Faith.

The second part.

Chap. I.

What it is to liue by faith, and how a Christian should stirre vp himselfe thereunto.

Inducements, to liue by Faith.

MAny and pretious are the fruits of faith, whereof wee haue vse at all times, in euery state, at euery turne, and in all things that we goe about: which who so would enioy, hee must learne not onely to haue, but to vse it aright; to liue by it here; feeding vpon the seuerall promises of mercy, and not onely to be saued by it when he goeth hence. The Lord himselfe, the Authour and giuer of life, hath often taught vs, by his Prophet and Apostle, That *the iust man*, is not onely to beleiue to Iustification, but *to liue by Faith*. The worthy seruants of God in all ages, are all brought in as a cloud of witnesses, testifying this truth, that *The Iust shall liue by faith*. By faith *Enoch walked with God*: By faith Abraham *walked before God*. Paul liued, if euer any comfortably, happily, from the

Hab. 2.4.
Rom. 1.17.
Gal. 3. 11.
Heb. 10.38.

Gen. 5. 24.
Heb. 11.5.
Gen. 24.40.

the time of his conuersion, to the time of his dissolution: but euen whilest hee liued in the flesh, *hee liued by the faith of our Lord Iesus Christ.* Without faith what are wee but dead moules? liuing carkases that carrie about, and are carried with dead soules? The best, most excellent and pretious part of Man is destitute of true life till faith be inspired into it from aboue, whereby we are vnited vnto Christ the fountaine of supernaturall and eternall life. The most glorious or pleasant life of Man without faith, is but a vaine shadow, a meere picture and resemblance of life, or of death rather, drowned in carnall delights full of vexation, and leading towards euerlasting perdition. The best worke of the regenerate, if it bee not animated and quickened by liuely faith, is but the very outside and dull matter of a good and acceptable worke: There is no going right forward in the way to Heauen, if faith be not the guide. *The end of the Commaundement is loue out of a pure conscience, and faith vnfained.* That which is here called the *precept* is not all the law, but only the precept that *Paul* giueth to *Timothy*, that he should haue care to see that there were no strange doctrine admitted neither for forme, nor matter, neither for things directly contrarie to wholsome doctrine nor for idle questions, not tending to build vp the people in the loue of God, and of their Neighbour, as appeareth euidently, both by the verbe before, whereof this word here is deriued, and by this same word vsed afterward in this chapter, where the signification of it is restrained vnto the present matter of exhortaion. Neuertheless, it may well be applied to confirme, that euery act of sincere and vnpartiall obedience, must come from a liuely, well-rooted and soueraigne faith.

Col. 3. 3. 4.

1. *Tim* 1. 5.

Iun. animad in Bell Cont. 5. *lib.* 3. *Cap.* 11. *not.* 14.

Verse 3.

Verse 18.

Christ is the fountaine of life and faith the meane.

Act. 3. 15.
Iohn 1. 4.
Psal. 36. 9.
Heb. 5. 9.

Christ is the fountaine, and faith the meanes of life. The power and originall of life is intirely reserued to *the Lord and Prince of life, the Light and Life of men, the Author of eternall salnation*: But faith is the radicall band

band on our part, whereby wee are tied vnto Christ, and liue in him. The bodie hath it ſoule which enclines it; and ſo hath the ſoule its ſoule whereby it liues, and that is *Christ the quickning ſpirit.* Take away the ſoule from the bodie, and earth becomes earth: ſeuer Chriſt and the ſoule, what is it but a dead carrion? The members die if they bee ſeperated from the Head, liue ſo long as they be conioyned to it: Chriſt is to his Church and euery liuing member of it, what the naturall Head is to the naturall members. And ſo we liue primarily and properly by Chriſt as by the ſoule and Head; by faith ſecondarily, as by the Spirits, the band of ſoule and body, or by Nerues and ſinewes, the ties of the Head and Members. Looke as the leg or arme liues by proper ſinewes, vniting them to the Head: ſo doth euery belieuer liue in Chriſt by a wel-rooted, ſoueraigne, particular faith, whereby he receiueth Chriſt, and is made one with him. Thus ſaith hee himſelfe, *Who is the truth and the life, I am the reſurrection, and the life: he that beliueth in me, though he were dead, yet ſhall he liue*; and, *I am the bread of life, hee that belieueth in me ſhall neuer hunger*; and againe, *As the Father hath life in himſelfe, ſo hath hee giuen to the Son to haue life in himſelf.* Thus ſpeak the holy Scriptures of him, *In it was life, and that life was the light of men; When Chriſt who is your life ſhall appeare; Our hands haue handled the word of life. For the life was manifeſted, and we haue ſeene it, and beare witneſſe, and ſhew vnto you that eternall life which was with the Father, and was manifeſted vnto vs.* And this is the teſtimonie of thoſe three heauenly and earthly witneſſes, *That God hath giuen to vs eternall life, and this life is in his Sonne; Hee that hath the Sonne hath life, and hee that hath not the Sonne, hath not life.* Whatſoeuer grace we want, it is to be receiued from Chriſt, *Who of God is made vnto vs wiſdome, righteouſneſſe, ſanctification and redemption:* and whatſoeuer grace is in Chriſt for vs, it is made ours by faith.

1. Cor. 15. 45.

Ephes. 1. 22, 23. & 4. 16.

Iohn 14. 6.

Iohn 11. 25.

Iohn 6. 35.

Iohn 5. 26.

Iohn 1. 4.

Col. 3. 4.

1. Iohn 1. 2, 3.

1. Iohn 5. 11, 12.

1. Cor. 1. 30.

faith. And ſo we find in diuers paſſages of Scripture, that
1. *Iohn* 5.13. *he that hath faith, hath the Sonne; and eternall life in him.* This is liuely repreſented vnto vs by the Parable of the Vine and the branches, that as the branch receiues all
Iohn 15.5. the ſap (whereby it liues and is fruitfull) from the Vine, ſo doe we from Chriſt, being engrafted into him. Life
Rom. 11.20. then is from Chriſt as the Author, Prince and Fountaine: but wee liue by faith as it incorporateth vs into Chriſt,
Epheſ. 3.17. and receiueth him to dwell in our hearts. So that whatſoeuer wee lend to faith, it redounds to the honour of Chriſt. Impoſſible it is, that faith ſhould waxe proud towards her Lord, or inſolent ouer her fellow-ſeruants, challenging any thing of deſert vnto her ſelfe. No; faith receiues all of grace as a poore beggar, and altogether excludes the hatefull law of boaſting. This is the nature, the
Rom 3.27. *Rom.* 4.16. place, the office of faith: for God hath ordained that
Epheſ. 2.8,9.10 life ſhould bee through faith, that it might bee of meere and rich grace. And if the end and meanes appointed of God to lead thereunto, doe well conſent, then it cannot be, that faith ſhould lift vp her ſelfe againſt grace, or in any thing ſeeke her owne praiſe, and not the glory of God. Among all the gifts of God there is none more vſefull then faith: others are profitable for ſome few things, this is for this life and the life to come; for all parts and purpoſes of our liues, in the vſe of it manifold, and rich euery manner of way: But euermore it aduanceth the grace of God, and cauſeth man altogether to diſclaime himſelfe, his abilitie and worth. Faith ſerueth not only to iuſtifie, but to make vs endure in all afflictions without
Hab. 2.4. making haſte; *The Iuſt liueth,* in time of his afflictions
Eſay 28.16. *by faith; He that believeth, maketh not haſte:* It doth
Rom. 1.5. worke in vs, and guide the courſe of our obedience; *Wee haue receiued grace and Apoſtleſhip to the obedience of faith,* not only in believing the promiſe of the Goſpell, but the other part or word of command: It doth alſo pre-
1. *Iohn* 5.4. uaile againſt all Enemies; *This is the victorie that ouer-*

commeth

commeth the world, euen our faith: But in all this, it leaneth vpon the grace of God, looketh to his power and truſteth vpon his faithfull promiſe.

Gal.3.2. Rom.4.21. Heb.11.11.

What it is to liue by faith.

To liue by Faith, is by faith in Chriſt to aſſent and adhere vnto, and poſſeſſe the whole Word of God as our owne, in all eſtates and conditions, reſting quietly vpon his gratious and faithfull promiſe to receiue from his good hand all needfull bleſſings and comforts in fitteſt ſeaſon, and in all good conſcience yeelding our ſelues vnto his good pleaſure in ſincere, vniuerſall and conſtant obedience. To liue by faith is not only to beliue in Chriſt for ſaluation, or to beliue throughout our life; that wee ſhall be ſaued in the life to come; but alſo to reſt vpon the grace and free fauour of God, that we ſhall haue whatſoeuer is expedient to bring vs ſafely thither, giuen vs freely by the Lord in this life, ſo farre as hee knoweth it good for vs. God hath made promiſe of all good things, more then we could aske or thinke, that no good thing ſhall be wanting, that whatſoeuer commeth ſhall bee for our good: all which the iuſt man poſſeſſeth by faith, and is aſwell ſatisfied, when in temptations and trials he hath no meanes of helpe, as if hee had all that his heart could deſire. To the burdened God hath promiſed eaſe, refreſhing to the thirſtie; pardon to the penitent, comfort to them that mourne, perfect peace to them that waite vpon the Lord: aſſiſtance, comfort, deliuerance to them that be tempted, preſeruation and protection from euill, with comfortable ſupply of all bleſſings temporall and ſpirituall ſo farre as ſhall be good: all theſe faith embraceth, poſſeſſeth, feedeth vpon, and ſo reſteth contented and comforted, as if all helpe that could be deuiſed, were preſent, and comfort inioyed. The word of grace *teacheth vs to denie vngodlineſſe and worldly luſts, and to liue godly, iuſtly and ſoberly in this preſent world*: from this word of command faith cannot be wholly turned aſide by allurement or terrour, but reſteth vpon God for abilitie,

Pſal.34.9 10. Rom.8.28.

Math.11.28. Eſay 55.1. Ier.31.34. Eſay 26.1. Pro.10.28. Zech.1.8. 1.Cor.10.13. Pſal.91.2,3. & 84.11. Eſay 43.2. Math 6.33.

Titus 2.12.

abilitie, and ſweetly inclineth the heart with delight and cheareſulneſſe to follow after the Lord. Thus to liue by faith, is firmely to relie vpon the Word of God, in all eſtates and conditions, with full purpoſe to bee guided by it, vntill the good things contained therein be fully accompliſhed. This is to be ſeene in that honourable company of Worthies ſummed vp by the Apoſtle, as patternes of faith, who in all eſtates and ſtraights whatſoeuer they were brought into, in all temptations wherewith they were tried, and in all difficulties wherein they were exerciſed, yet ſo liued by faith, that nothing could diſmay them, much leſſe to ouerthrow them. By whoſe example we may learne, ſo to reſt vpon Gods Word and promiſe for all needfull helpe, aſſiſtance, comfort and deliuerance, what danger or difficulty ſoeuer befall vs, that we be neither diſmayed with terrour, nor turned aſide with worldly allurements, nor wearied with delayes, nor faint in the combate.

*Heb.*11.1,2,3, 4.&c.

What is to bee done, that wee might liue by faith.

Now for the attaining hereof theſe two things are carefully to be performed.

Iob 22.21,22. *Pſal.*85.8.

Firſt, to acquaint our ſelues familiarly with the Word of God, that we might haue it in readineſſe for direction and comfort.

Secondly, to exerciſe faith aright in the Word of God.

*2.Pet.*1.4.

*Pſal.*119.105.

Iohn 5.39.

*Prou.*6.21,22.

The Word of God is the ground of all our faith, whereby we liue, be directed, maintained, and vpheld in all our trials. The promiſes of mercy are as ſo many legacies bequeathed vs by our heauenly Father, and by his Sonne Ieſus Chriſt, in his laſt Will and Teſtament: The Commandements are ſo many directions to guide in the way of bleſſedneſſe, vntill wee be full pertakers of the good things promiſed: It is therefore moſt neceſſary and behouefull for vs to ſearch this Will and Teſtament for all ſuch legacies as may concerne vs: and to binde this law continually vpon the heart, that it might leade, keepe coun-

counſell, and comfort vs as occaſion requires. Faith is the life of our ſoules, the Word is the ground, life, guide, and moderator of our faith. If God ſhall leade vs into the darke at any time, or bring vs into any ſtraight, that wee ſee no way of eſcaping, or meanes of reliefe, will it not be a great ſtay and comfort to our ſoule, if then wee can call to minde the good Word of God formerly laid vp in ſtore, whence we can raiſe ſuch hope of helpe in due time as may quiet and content vs till we doe enioy in effect the good deſired? When the heart is perplexed with thoughts, diſtracted with feares, and vnſetled with temptations, is it not a great refreſhing, that wee can call to minde the commandements of God, directing what wee muſt doe or leaue vndone, inſtructing in the way of peace wherein *our feet* ſhall neuer ſtumble? If wee would bee ready and skilfull practitioners in the great art of liuing by faith, wee muſt exerciſe our ſelues in the Word of God, and get into our hearts and memories, at leaſt, the principall promiſes and Commandements, that we may haue them in readineſſe for direction and comfort vpon all occaſions. *Let the Word of Chriſt dwell in you richly in all wiſdome.* And here it is to be obſerued, that beſides expreſſe Commandements and direct promiſes generally offered, there be ſpeciall promiſes and Commandements by conſequent, which we are to note and make vſe of. As whatſoeuer God promiſeth to any one of his children, (not in any ſpeciall or proper reſpect, only concerning ſuch a perſon and for ſuch a time, but) as a common fauour belonging to all his children, that wee may, and ought to receiue as a promiſe made to vs; Thus the Apoſtle diſwading from couetouſneſſe, applieth that promiſe to all the faithfull, which in ſpeciall was ſpoken vnto *Ioſhuah*, *I will not leaue thee, nor forſake thee.* Whenſoeuer wee find that any of Gods people haue prayed for any good thing, and haue bin heard, if it were not by ſpecial prerogatiue peculiar to them, we may take it as a promiſe

Pſal. 94.19.

Pſal. 119.24.

Col. 3.16.

Heb. 13.5.

mise to vs. *I sought the Lord, and he heard me: and deliuered me from all my feares. They looked vnto him, and were lightned: and their faces were not ashamed. This poore man cried, and the Lord heard him, and saued him out of all his troubles.* Wh t fauour God hath shewed vnto any of his children, according to promise and couenant of grace, the same may all that be in couenant with him, expect and looke for. For all the faithfull haue the same God to be their God, liue vnder the same couenant, and haue interest in the same promises of mercy. Thus *Iames* exhorting to patience in trouble, alledgeth the example of *Iob*, *Yee haue heard of the patience of* Iob, *and haue seene the end of the Lord.* As for extraordinarie faueurs or deliuerances granted vnto some persons by speciall priuiledge, and not by vertue of common couenant: wee cannot promise our selues the same in particular from their example, nor did the Lord vouchsafe the same to the same persons at all times: but as such peculiar mercies imply a common ground or reason, they are vnto vs arguments of comfort and incouragement. God doth not ordinarily send his Angels to open the prison doores, nor stop the mouthes of Lions, nor quench the force of the fire for the preseruation of his people: but from such extraordinary examples, wee may conclude, that God will bee with vs in the fire and in the water to deliuer or comfort vs, to succour or support vs, that wee shall not be forsaken, much lesse ouercome. Also in the practice of the seruants of God, we may learne our dutie: for whatsoeuer they did vpon common grounds and reasons pertaining to vs, no lesse then vnto them, that dutie belongeth vnto vs as wel as vnto them, and their example is for our imitation. Speciall Commandements by priuiledge giuen to some peculiar persons, belong not vnto them, who haue receiued no such warrant: but if the immediate ground be common, the dut ie it selfe reacheth vnto vs.

Psal. 34. 4, 5, 6

Iames 5 11.

Psal. 91. 15. *Esay* 43. 2. 2. *Cor.* 4. 8, 7.

Phil. 3. 17. *Pro.* 2 20.

Being acquainted with the Word, if wee would liue by faith, we muſt exerciſe it aright therein, and that conſiſteth in diuers acts.

The acts of Faith. *Acts* 24.14.

Firſt, Faith doth firmely and vniuerſally aſſent to the whole Word of God, and ſet a due price and value vpon it, as that which containes the chiefe good of Man. The Goſpell is that pearle of price in compariſon whereof the merchandiſe of ſiluer and gold are of no worth.

Math. 13.45,46

Secondly, It ponders the Word ſeriouſly, and treaſures it vp ſafe. Earthly men keepe the conueyances and aſſurances of their Lands very circumſpectly, lay vp their bils and bands, write vpon them, know when they expire, and what to challenge by them. The promiſes of God vnto the faithfull ſoule, are inſteed of all aſſurances, bils and bands for his liuelihood, maintenance, protection, aſſiſtance, deliuerance, comfort, and euerlaſting happineſſe: therefore hee is carefull to view them often, lay them vp ſure, meditate vpon their ſtableneſſe and certaintie, and caſt with himſelfe what profit & comfort they will bring in fitteſt ſeaſon.

Pſal. 119.11.

Thirdly, It preſerueth and keepeth in the way of the promiſes, it perſwadeth, inciteth and ſtrengthens therein. All the promiſes of God are free, his fauours of meere grace: but this free fauour is in ſpeciall bequeathed vnto the penitent, meeke, humble, vpright, that walke in the vndefiled way, and doe none iniquitie: and faith in theſe promiſes, expecting the Lords helpe al-ſufficient in due ſeaſon, carrieth a man forward in the path, wherein hee ſhall find reſt and peace, and will not bee turned out of the right way, then which it acknowledgeth none ſafe or pleaſant.

Pro. 19.16. *Pſal.* 119.1,2,3.

Fourthly, It plies the throne of grace with earneſt and continuall ſupplications, intreating helpe and ſuccour according vnto promiſe. Faith hearkeneth what the Lord ſpeaketh, and ſpeaketh backe againe in feruent groanes and deſires. It hath the promiſe of God, and therefore

2. Sam. 7 27.

is

is bold to pray, and will not keepe silence.

Fiftly, It looketh vp directly vnto God, his wisdome, power, mercie, and faithfulnesse; If meanes bee present, faith beholdeth Gods hand in them: if meanes bee wanting, the eye is lifted vp vnto the Lord, who can prouide meanes, or worke without meanes and against meanes, and most certainly will performe what he hath promised when it shall be for our good. *My voice shalt thou heare in the morning, O Lord, in the morning will I orderly addresse vnto thee, and will looke out.* Psal. 5. 3.

Sixtly, It resteth quietly obseruing the effects of Gods promises, and triumpheth before the victorie. *I haue trusted in thy mercy, my heart shall reioyce in thy saluation.* Psal. 13. 5. But of these more at large in the particulars following.

Meanes to stir vp our selues to liue by faith.

Now for the better stirring vp of our selues to liue by faith.

1. Find out thy vnbeliefe.

First, Wee must find and ferret out the Infidelitie that lurketh in our bosomes, condemne it, and make it odious. Ah, how is my heart fallen by vnbeliefe? What a masse of infidelitie harboureth in my breast? O Lord, I am grossely ignorant of thy wayes, doubtfull of thy truth, distrustfull of thy power and goodnes, disobedient to thy Commandement. Thou hast giuen rare and excellent promises in thy holy Word, but I enquire not after them, reioyce not in them, cleaue not vnto them in truth and stedfastnes, settle not mine heart vpon thē, make them not mine own, keepe them not safe, that I may know what to challenge by them, prize them not according to the worth and value of the good promised. Because by a ciuill faith men belieue men, therefore they seeke to get their securitie, and if they haue a man of credit his word for what was desperate, they are glad; If they haue bonds or specialties, they boxe them vp, they know when they expire, what to challenge by vertue of them, they will doe nothing that may be preiudiciall to themselues therein. But

as for the promiſes of life made in thy Word, I ſeeke them not, build not vpon them, hide them not carefully in my heart, caſt not ſeriouſly with my ſelfe what good I may aſſuredly looke for by vertue of them, keepe them not continually in thought to cut off all carnall reaſonings and diſtractions, am not wary to preuent what may bring preiudice to my ſoule and ſtate. Thou threatneſt in thy Word, but I doe not feare, am not carefull to decline ſin. Who is ſo hardie as to thruſt his finger into the fire? But I haue ſuffered my ſelfe often to bee carried aſide with luſts through vnbeliefe. How many wicked motions haue I entertained? what ſinfull paſſions haue I nouriſhed? how vainly, raſhly, wickedly haue I ſpoken, though I haue bin warned by thy Word of threatning to the contrarie? True and righteous are thy precepts according to which thou haſt commanded me to walke: But I haue followed the cuſtomes, examples, and traditions of men, the ſuggeſtions of Satan, and allurements of the World. Luſt and paſſion haue oft come betwixt my heart and thy holy precepts, whereby I am turned aſide from the ſtraite way of peace. I can find ſmall reliſh and ſauour in the Word of life, I digeſt it not, feed not vpon it, hunger not after it, am not changed into the nature of it. I receiue not the truth, or it abides not in me for ſubſtantiall nouriſhment: I belieue no further then I ſee, feare no more then I feele, ſtart aſide in temptation.

Symptomes of vnbeliefe.

The Symptomes of vnbeliefe are euident. From this root ſpringeth that vnmeaſurable deadneſſe that preſſeth downe. If a man of authority threaten with racke or gibbet, I quake and feare: but when I heare the Iudgements of God denounced againſt my ſinnes, I am ſcarce moued at all. 1.

From this ariſeth impatience, murmuring, diſcontent, vnquietneſſe, when outward things are wanting: For did the heart cleaue faſt vnto God, it would reſt quiet in his promiſe, if all other things were lacking. Selfe-confi- 2.

Pſal 78. 19, 21, 22. *Numb.* 14. 27.

dence, resting in meanes, and leaning vpon them, as lands, riches, friends, &c. are effects of vnbeliefe. Hee that reioyceth in Christ Iesus can haue no confidence in the flesh. As wee grow downe, denying our wisdome, and all strength wee can make; so doth faith in our great God grow vp; as we swell or be puffed vp in conceit of our wisdome or strength, so doth faith languish or decay. So much as the heart stayeth vpon the creature, it is by sinne with-drawne from the Creator. But my heart is much poysoned with selfe-sufficiencie: I feele my selfe apt to leane vpon mine owne deuices to presume vpon mine owne strength, and so wickedly to depart from God. If meanes be at hand I grow secure, forgetting, that further then God doth send forth his Word, they can doe nothing. If meanes be wanting, I faint, or at least, am greatly distracted, not remembring that it is all one with God to saue with many as with few, with small or no meanes as great. If I enioy the things I would, I thinke much vpon the meanes, ascribe little to Gods blessing: my affections do worke more liuely on this or that which fell out (as men speake) more luckily, then on the blessing of God, which is all in all. In any matter of weight concerning liueli-hood or state, I am readie to plod what friends I can make, what meanes be present, what likelihoods of good successe, and here I rest, not seeking to the Lord, though all iudgement come from him. But if this or that requisite (in my iudgement) cannot bee obtained, though I be neuer so diligent, seeke neuer so earnestly, still I distrust and suspect the euent, saying in heart, that it cannot proue well. And when my desire is accomplished, the meanes are still in mine eye, I thinke my selfe indebted to such or such friends, neuer able to requite their kindnesse, when the chiefe cause, vpon whom all things depend, is much forgotten, not affectionately remembred. In trials I am very tottering, and like a poore creeple who leaneth vpon his crutches, easily brought to the ground, when

Rom 10.3.
*Ier.*17.5.
*Psal.*40.4. & 52.7.
*Phil.*3.3.
*Ier.*9.23.
*Prou.*29.26.

when ſenſible helpes are taken away. Carnall delights, couetouſneſſe, loue of praiſe, double diligence about earthly things, and exceſſiue care: theſe are euill accidents of this diſeaſe. *Math.6.30. Iohn 12.43. & 5.44. Math.14 31. Marke 8,16,17.*

Did we poſſeſſe the ſpirituall comforts of the Word, the heart could neither couet, nor take pleaſure in the tranſitorie things of this life. 3.

Did wee aſſuredly beliene that our Heauenly Father will prouide for vs, wee would not diſquiet our ſelues with troubleſome thoughts about liuing, maintenance, and ſucceſſe of our labours. But, ah, how is my heart taken vp with diſtracting cares, drawne away with carnall pleaſures and aſpiring deſires after great things. If riches increaſe, I reioyce in them; if troubles or croſſes come on, my head is wholly buſied about them; I can keepe no meaſure in caſting, diſcourſing, contriuing how things will goe. The many thoughts that I ſpend about theſe things to no purpoſe, vpon no occaſion, doe more then ſufficiently conuince the earthly diſtemper of my heart. 4.

Partiall obedience, indulgence to any ſinne, ſleightineſſe in the performance of holy duties, and raſhneſſe in the vndertaking of ordinary workes without feare, reuerence and due conſideration, is the euill fruit of vnbeliefe. For the ſtrength of faith is vniforme, it fighteth againſt all ſinne, feedeth vpon the dainties that God hath prepared for them that loue him, and teacheth in naturall and ciuill actions to hold Chriſt, that his Spirit may guide vs in the doing of them. But I haue beene too fauourable to boiſterous paſſions, euill luſts, vaine rouings, idle ſpeeches, neglect of holy duties. I haue prayed without intention, feruencie, or care to ſpeed: I haue heard the Word, but not attended vnto it with diligence, not laboured to get it into poſſeſſion, nor to be changed into the nature of it. I haue feaſted without feare or thankfulneſſe; I haue laid me downe to ſleepe and riſen againe, not minding the promiſe of God, who giueth ſleepe to his beloued, not 5.

acknowledging him who is my life, and the length of my dayes, nor fearing the grin that is set for me in euery creature and busines of this life. What shall I say? O Lord, I haue sinned against thy goodnesse, power, mercy, and truth; against the Mediation and bloud of Christ. *He that beliues not in God, makes him a liar*, then which what can be more reprochfull? Hee that resteth not vpon Christ, maketh his bloud of none effect, then which what is more abominable? To feare the threats of Man, to rest on his Word, to obey his Commandements, when the will and pleasure of God is neglected; what is this, but to rob God of his glory, and set vp Man in his roome or steed? If a great Man should threaten, would I not bee carefull to decline his wrath? Shall my God threaten, and I be secure and careles? If I haue a mans word or bond that is of worth, I write vpon the matter, as if I had it: Shall I not ioyfully rest in the word, seale, and oath of my God? If a Man of great place should bee asked a pawne, and not credited on his word, he would take it in euill part: what a shame is it, that I should not beliue God further then I haue his caution? The seruants of Noblemen attend on their Lords pleasure at an Inch, come at their call, goe at their command, doe euery thing exactly that is giuen them in charge: What wretchednesse is this in me, that I haue obeyed the Lord by the halues, beene sleightie in his worship, most negligent where all diligence is no more then duty, most praise-worthy. As I haue dishonoured God, so I haue hurt mine owne soule. If it were not for vnbeliefe, nothing could harme mee; this doth all the mischiefe: for it reiecteth the medicines, which taken, would cure all maladies, and pulleth off Gods plasters, which lying on would salue our miseries: it defileth our best workes, doubleth the bitternesse of crosses, pulleth downe many iudgements vpon vs, disinableth in the combate against Satan, is the nurse of spirituall idlenesse, and hindreth the sweetnesse of all holy duties.

1. *Iohn* 5.10.

Titus 1.15.
Esay 7.9.
Numb 20.12.
Luke 1.20.

ties. It were iuſt with thee, Deare Father, to caſt mee off for euer, and giue me ouer to the vanitie of mine vnbelieuing heart. I haue drawne backe from thee by infidelitie, cleauing to the luſts of the fleſh and allurements of the World, truſting in vaine deuices; and thou mightſt iuſtly forſake me vtterly for this mine hypocriticall ſtarting aſide from thy teſtimonies. O Lord, I am not more full of infidelitie by nature, then of my ſelfe vnable to remoue it: vnto thee therefore, doe I lift vp my ſoule; O tame in mee the fiercenesſe of infidelitie, and teach mee to beliue as thou haſt commanded: then ſhall I cleaue vnto thee inſeperably, waite confidently on thy ſaluation, and ſerue thee chearefully as long as I liue. Thus are we to find out, and make infidelitie odious.

*Heb.*10.38,39.

Secondly, We muſt labour to ſee the neceſſitie and preciouſneſſe of faith, and theſe ſeene, will make a man hold hard ere he part with it. A man that hath a great charge, his whole ſtate about him, will as ſoone loſe his life, as part with his treaſure. Of what excellencie and vſe is this grace of faith, which ſubdueth paſſions, ouercommeth allurements, maketh things impoſſible to the fleſh, eaſie and delightſome; inableth to ſtand faſt when we are buffeted by Satan, lifteth vp the head amidſt all the ſurges of temptation, remayneth victorious in all combats, raiſeth vs vp when we are laid along, and our weapons beaten on our Heads; knitteth the heart faſt to the heauenly Commandements, quickeneth in deadneſſe, and holdeth the Lord faſt when he leadeth vs into the darke. Who would not preferre the cuſtodie and increaſe of ſuch a grace before life it ſelfe? Nay, what is our life without it? If faith liue in vs, we liue bleſſedly, whatſoeuer miſery compaſſe vs about; if faith decay, we die; if it die, we periſh.

2. See the neceſſitie and pretiouſneſſe of Faith.

Thirdly, We muſt conſider whom we truſt, and meditate on the grounds of faith (to wit) the grace, power, goodnes, truth & vnchangeablenes of God: for this will ſtrengthen beliefe. Wee muſt conſider the promiſes of

3. Meditate on the grounds of Faith.

God, that we may see what his good will and pleasure is, what a Fatherly care of our welfare hee hath, and not only how able but how willing also he is to helpe and succour vs; what promises he hath made, and how faithfull hee is in performance for his owne names sake and of free vndeserued loue.

Psal.9.10.

The Mother of vnbeliefe is ignorance of God; his faithfulnesse, mercie, and power. *Those that know thee, will trust in thee.* This confirmed *Paul*, *Abraham*, *Sarah* in the faith. *I know whom I haue beleeued, and that hee is able to keepe that I haue committed vnto him, vntill that day. Hee is faithfull who hath promised, and able also to performe.*

2.Tim.1.12. Heb.11.11. Rom.4.21.

The free promises of the Lord are all certaine, his Commandements right and good, the recompence of reward inestimably to bee valued aboue thousands of gold and siluer: Trust therefore in the Lord, O my soule, and follow hard after him. Thou hast his free promise, who neuer failed, who hath promised more then possibly thou couldst aske or thinke, who hath done more for thee then euer he promised, who is good and bountifull to the wicked and vngodly: thou dost his worke, who is able, and assuredly will beare thee out; there is a Crowne of glory proposed vnto thee aboue all conceit of merit: sticke fast vnto his Word, and suffer nothing to diuide thee from it. Rest vpon his promises, though hee seeme to kill thee, cleaue vnto his statutes, though the flesh lust, the World allure, the Deuill tempt by flatteries or threatnings to the contrarie.

4. Feeling weakenesse of faith looke on on Christ.

Fourthly, When wee feele our faith weake, we must looke vp to Christ, *the beginner and finisher of faith in vs.* A fainting bodie will taste some thing that is cordiall and restoratiue: and a fainting soule must baite it selfe with looking to Iesus, who is our cordiall and restoratiue.

5. Pray for the spirit of faith.

Fiftly, Faith is a grace that is giuen from aboue and commeth

commeth downe from the Father of lights vnto whom wee must fly by feruent prayer, humbly begging, that he would by his Spirit both reueale vnto vs what be those pretious promises, which he hath made vnto his people, and giue vs wisdome rightly to iudge of them, and firmely to receiue them in euery estate: and aboue all, to moue our hearts so to beleeue them, that wee may assure our selues of all needfull helpe in due time, seeing God alsufficient and faithfull hath promised it, and waite vpon him in the way of his Commaundements. Mercifull Father, it is my sincere desire and vnfained resolution to draw nigh vnto thee, and put my trust in thy mercies for euermore. But of my selfe I haue no abilitie to stand in faith, or to follow hard after thy Commaundements; I am full of doubtings, when I can see no meanes to put me in hope of helpe, and ready to sinke downe in despaire: vpon euery small occasion I am readie to stagger and slip aside. Take pittie vpon me, O Lord, for thy mercie sake, for I fly vnto thee for helpe. Thou hast commanded mee to beleeue, hold mee by thy right hand that I shrinke not; reueale thy promises vnto my vnderstanding giue mee a sound iudgement, establish me in the faith more and more, vnite my heart close vnto thee, that all the darts of the Deuill may fall off, & not be able to wound my conscience. Thou hast giuen me to see my weakenesse in faith, and to bewaile it; to see the necessitie and excellent vse of faith, and to desire it: giue me also stedfastly to beleeue according to the riches of thy grace, that I may glorifie thy name.

Chap. II.

What it is to liue by faith in particular touching the promises of pardon and forgiuenesse, and how to stirre vp our selues thereunto.

THE vse of faith, which is as large as the word of God, must be distinguished according to the parts and seuerall branches of it, promises, Commaundements, threatnings. By promises vnderstand all those declarations of Gods will, wherein hee signifies in the Gospell what good he will freely bestow. And these be either Spirituall or Temporall; concerning this life, or the life to come: of things simply necessarie to saluation, or of things good in themselues, but not alwayes good for vs: all which are receiued, possessed, and inioyed by faith, according as they be promised of God, either with, or without limitation. Amongst spirituall promises absolutely necessarie, without which there can be no saluation, the first and chiefest is concerning pardon or forgiuenesse of sinnes and Iustification. God of his rich grace and mercie in Iesus Christ doth make offer of free and full forgiuenesse of all sinnes to euery burdened, thirstie, and penitent soule. *Let the wicked forsake his way, and the vnrighteous man his thoughts: and let him returne vnto the Lord, and he will haue mercy vpon him, and to our God for he will abundantly pardon. Returne thou backe-sliding Israel, saith the Lord, and I will not cause mine anger to fall vpon you: for I am mercifull, saith the Lord, and I will not keepe mine anger for euer. I will clense them from all their iniquities, wherby they haue sinned against me and I will pardon all their iniquities whereby they haue sinned, and whereby they haue transgressed against me.* This promise

What the promises bee, and the kinds thereof.

The promise of forgiuenes of sinnes.

Isay 55. 7. *Deut.* 30. 1, 2. 1. *Reg.* 8. 35.

Ier. 3. 12.

Ier. 33. 8. *and* 1. 34.

The promise is free,

is made of free and vndeserued mercie, not for any merit that is, or possibly could bee in vs. *I, euen I am hee that blotteth out thy transgressions for mine owne sake and will not remember thy sinnes. I will loue them freely, for mine anger is turned away from him. Who is a God like vnto thee, that pardoneth iniquitie and passeth by the transgression of the remnant of his heritage? hee retaineth not his anger for euer, because he delighteth in mercy. I will be mercifull to their vnrighteousnes, and their sinnes and their iniquities will I remember no more. Beemercifull, O Lord, vnto thy people Israel, whom thou hast redeemed.* But when weheare of grace, we must remember Christ, in and through whom God is gratious vnto vs. Christ is the *lambe of God, which taketh away the sinnes of the world:* and this great benefit of forgiuenes of sinne is plentifully proclaimed vnto vs miserable sinners, in and through him. *Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day; and that repentance and Remission of sinnes, should be preached among all nations, beginning at Ierusalem. Bee it knowen vnto you therefore, (Men and brethren, that through this Man, (meaning Christ) is preached vnto you the forgiuenes of sinnes. Now then we are Ambassadors for Christ, as though God did beseech you by vs: we pray you in Christ steed, be yee reconciled to God.* Hereunto agreeth that inuitation of our Sauiour; *Come vnto mee all yee that labour, and are heauen laden, and I will giue you rest.* This promise of grace is receiued, possessed and enioyed by faith alone, but by an operatiue and liuely faith. *To him giue all the prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes. And by him all that beleeue are iustified from all things, from which yee could not bee iustified by the Law of* Moses. Though faith bee accompanied with other graces, yet Man liueth by it alone, not by it and other parts of grace

Isay 43.25. *and* 44.22.

*Hos.*14.4.

*Mic.*7.18.

*Heb.*8.12. *Ier* 31.34. *Deut.*21.8.

*Numb.*14.20. Yet obtained through Christ only. *Ioh.*1.29.

*Luk.*24.46.47.

*Act.*13.38.

2.*Cor.*5.20.

*Math.*11.28. And receiued and possessed by faith.

Act. 10.43. *Act.*13.39. And by it alone. *Rom.*1.17. *Gal* 2.16. *and* 3.11.24.

as ioynt ſupporters, in as much as by it alone he truſts in Gods mercy offered in Chriſt, wholly relying on it, not partly on mercy, partly on righteouſnes inherent;

Rom. 3. 24. 25. 26. *We are iuſtified freely by his grace, though the redemption that is in Ieſus Chriſt: whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſnes for the remiſſion of ſinnes that are paſt.*

Gal. 3. 8. Gen. 12. 3. Gen. 15. 6. Rom. 4. 16. *The Scripture foreſeeing that God would iuſtifie the Heathen through faith, preached before the Goſpell vnto* Abraham, *ſaying, In thee ſhall all nations be bleſſed.* And thus the Lord hath ordained for diuers reaſons.

1. Firſt, this promiſe is of faith, that it might be of free grace, which cannot ſtand with the dignity of workes. *If it bee by grace, then is it no more of workes: otherwiſe grace is no more grace.*

Rom. 11. 6. *But if it be of workes, then is it no more grace, otherwiſe worke is no more worke.* Faith anſweres the promiſe and receiues the pardon of grace as a poore begger, vtterly denying all worthineſſe in the ſubiect, whereas other graces, had they beene aſſigned to this office, would haue challenged ſomething to themſelues.

2. Secondly, it is of faith that it might be ſtedfaſt and ſure to all the ſeed: why ſo? becauſe the promiſe is of grace. Faith and grace doe ſweetly conſent, mutually vphold each other. Faith leaneth vpon grace alone: and grace or mercy is promiſed freely, that we might belieue, and vouchſafed to him that doth belieue and accept it. Without faith therefore the promiſe doth fall. And if the promiſe of remiſſion of ſinnes did depend vpon any worthineſſe in vs to receiue it, wee ſhould not onely wauer and bee vncertaine, but euen vtterly deſpaire of euer ſpeeding.

3. Thirdly, that only is the true manner of Iuſtification, which ſhuts forth all boaſting in the dignitie of our workes. But faith excludes all boaſting in our ſelues, and teacheth vs to glory in the Lord our righteouſneſſe.

Ier. 9. 23.

Where

Where is boaſting then? it is excluded. By what Law? Of works? Nay, but by the Law of faith. Therefore we conclude, that a man is iuſtified by faith, without the deeds of the Law. For if Abraham *were iuſtified by workes, he hath whereof to glory but not before God. For what ſaith the Scripture,* Abraham *belieued God, and it was counted vnto him for righteouſnes.*

Rom.3.27.28.

Rom.4.1.3. Eph.2.8.9.10. 1.Cor.1.30 31.

As God inuites vs to receiue the promiſe of pardon offered in the Goſpell, ſo it is neceſſarie that wee embrace it by a liuely faith. For in our ſelues we be ſinfull and curſed, no way able to make any ſatisfaction, whereby we might be deliuered, and remiſſion which is of grace, can be obtained by no other meanes, but onely by faith in Ieſus Chriſt. *To him that worketh not, but belieueth on him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe; euen as* Dauid *alſo deſcribeth the bleſſednesſe of the Man, vnto whom God imputeth righteouſnes without workes; Saying, Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered; Bleſſed is the Man to whom the Lord will not impute ſinne.* Faith goeth directly vnto Chriſt, that by him wee might be Iuſtified, and embraceth the promiſes of God concerning Iuſtification, which is the maner by which alone God hath ordained to iuſtifie vs. No man can be heire according to the hope of eternall life, vnleſſe he be iuſtified from ſinne by the free grace of God: for ſins, not blotted out by the free pardon of grace, ſeperate betwixt God and vs, and hide his face from vs. *Not by workes of righteouſneſſe which wee haue done, but according to his mercy hee ſaued vs &c. That being iuſtified by his grace, wee ſhould be made heires according to the hope of eternall glory.* But no pardon is obtained, vnleſſe the promiſe of pardon be receiued by faith. Faith in the promiſes of mercie, that wee might be acquitted from ſinne, and accepted as Iuſt and righteous, doth commend and maintaine the glory of Gods grace intyre, and

Its neceſſary to ſeeke pardon of ſinne by faith.

Rom.4.5.6.7. Pſal.32.1.

Gal.2.16.and 3.22.

Iſay 59.2.

Tit.3.5.7.

and in this respect also it is the more necessary. As a penitent malefactor, if hee were to pleade his cause before the Prince himselfe, would not stand vpon termes of innocencie or present integritie, because he had his pardon vnder seale, seeing that was giuen him to pleade for mercie, not for iustice: so the faithfull soule relyeth vpon the free mercie of God and promise of pardon proclaimed indefinitely to all burdened and penitent sinners, and sealed to euery belieuer in particular by the pledges of the Spirit not vpon those sanctified graces which are giuen vnto him, that he might be qualified and fitted to plead for grace and mercy.

The acts of faith about promises of pardon.

The acts of Faith concerning this promise of forgiuenes be diuers.

*Psal.*130.4. *Luk.*15 18.

First, it generally belieueth the promise true, and thereby discernes, that sinne is pardonable through grace. The knowledge of this, that our sinnes may bee pardoned, or that there is mercy with the Lord to couer sin, is a worke of faith. For whatsoeuer cannot be conceiued or found out by sence or reason, that is manifested by reuelation, and assented vnto or iudged true and certaine by faith, or else it remaines as a mysterie vnknowne.

*Heb.*11.1.

When the Apostle defines, *faith to bee the euidence of things not seene*; doth hee not intimate, that things vnseene to sense or naturall reason, are discouered and made euident only by faith? But that God will pardon iniquitie, transgression and sinne, is a truth that can neuer bee comprehended by the light of nature: flesh and bloud hath not reuealed it vnto vs. Supernaturall truthes which exceed all humane capacitie, cannot be discerned or receiued by any power of nature: But that God will be, mercifull to our sinnes, is a truth supernaturall, hidden from the Angels themselues, vntill it was reuealed in the Gospell. Who hath knowne the Minde of God or beene acquainted with the mysteries of his wisedome? In the dayes of securitie, whilest men sleepe in sinne, without

1. *Pet.*1.12. *Rom.*16.25.26. *Eph.*1.8 9. *Isay* 40.13 14.

all

all sence of euill, or knowledge of Gods iustice, it is an easie matter to say, God is mercifull, Christ died for sinners: But whence the conscience is awakened with the terrors of Gods wrath, and the fearefull sight of sin; the experience both of wicked men, and of the Saints of God can testifie, that it is a difficult thing, to looke beyond the cloud of iustice, and contrarie to the naturall sentence of conscience, comminations of the Law, and present feeling, to beleeue, that there is forgiuenesse with God. *Gen. 1. 13. Math. 27. 5. Psal 77. 3. 7, 8.*

Secondly, faith stirreth vp earnest desires and longings to be made pertakers of this mercie of God, and to bee refreshed with his gracious and free fauour. All holy and feruent desires are both kindled & nourished by it. As our assent to the Diuine and heauenly promises is more or lesse firme, certaine, absolute, & euident, so are our desires more or lesse fierie, constant, vnsatiable, yea in respect of heauenly things vnquenchable: As faith languisheth, these faint: as faith encreaseth, these gather strength. And no maruell, for appetite followeth knowledge, and desire is answereble to that certaine & cleare iudgement that we haue of the necessitie and worth, value and dignity of the obiect apprehended. Now faith discouereth both the necessity and excellencie of the good certainely contained in the word of promise, (which act of faith is signified by the opening or piercing of the eare) and seriously meditateth vpon the singular benefits offered therein, & so raiseth the heart vncessantly to hunger and thirst after them. And these desires will be the greater and more constante, the more faith is exercised in the meditation of the goodnesse, freenes and certaintie of these promises. Many things are neglected which are most pretious, only because the value of them lyeth hid, or is not apparant, or the preiudice of sensible but deceiuable experience doth ouersway. No marueile then if the pardon of sinne be neglected, though the benefite be probably knowne, when 2. *Ioh. 4. 10.*

when it is but sleightly thought vpon superficially looked into, custome hauing iniured the Minde by long practice to the pursuite of earthly delights or profits, wherewith it is besotted. But with the true belieuer it fareth much better, for he seeth how happy it should be with him, if his sinnes were couered, and his soule eased of the burden of them, (how euer it fare with him in matters of this world) and withall, he pondereth the truth and faithfulnesse of the promise made of meere grace, whereby the heart is stirred vp to desire and long after this blessing aboue all good that can be imagined. And yet, such is our corruptiō, we must oft breathe our selues in the meditation of these things, or else we shall find our esteeme of pardon to decay, and our desire to grow cold and dull.

Thirdly, It draweth vs forward to seeke mercy of God. The wise Merchant first discouers the pearle of price, and then seeketh to get possession of it. The desire of a belieuer is not a dead or sluggish wish, Oh, that my sinnes were pardoned, when hee neuer stirreth vp himselfe to receiue the promise: But it is a deliberate desire, of a benefite knowne, possible to be attained, attended with much comfort, and freely promised by him that cannot lie, which is euer accompanied with proportionable care to get and possesse the blessing desired; Faith will not suffer a man to smoother or conceale his desires, nor desires themselues to die: but it perserueth and kindleth desires, & constraineth with an holy violence to lay them open before the Lord. Thus by faith a man commeth freely to renounce his title and interest in the world, and to part with any thing, that might hinder mercy. The wise Merchant hauing found *the pearle of price, for ioy thereof goeth and selleth all that he hath*; not as if he could merit pardon, but that he might be capable of pardon and make a faithfull plea for mercy. To this end also he humbleth himselfe before the throne of grace in true and vnfained confession of his sinnes, freely iudging and

Math. 13.45.46

Math. 13.44.

and condemning himselfe before God, which a broken and contrite heart. *I will declare mine iniquitie, I will bee sorie for my sinne.* So the prodigall sonne comming home to his Father, doth bewaile his former lewdnesse, saying, *I haue sinned against Heauen and before thee.* *Pharaoh* and *Saul* being euidently conuinced of sinne, may be constrained in conscience to make some confession to men, *I haue sinned this time, and the Lord is righteous: I haue played the foole, and erred exceedingly.* Ahab humbleth himselfe before God, & putteth on sackecloth, in hope to preuent the temporall euill denounced against him and his house: But the confession of true and vnfained faith is free and voluntarie, in hope of free pardon and forgiuenesse. Temporarie belieuers may make confession of there sinnes with some griefe and sorrow, but as they confesse their sinnes, so they belieue: their confession is maimed, and their faith superficiall; they renounce not their interest in the world, which inferres the willing choice of some inferiour good, before the fauour and loue of God, and their beliefe of the promises is shallow and subordinate to their base & earthly passions. But the confession of faith vnfained is heartie and sincere, ioyned with a true detestation of all sinne, as that which hath, and would make seperation betwixt God and him, if it be not renounced by him, and pardoned of God. And to them that confesse their sinnes in this manner is the promise made; *If wee confesse our sinnes, God is faithfull, and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes. Hee that couereth his sinnes shall not prosper: but who so confesseth and forsaketh them shall haue mercy. Onely acknowledge thine iniquity that thou hast transgressed against the Lord thy God. If wee would iudge our selues, we should not be iudged. I said, I will confesse my transgressions vnto the Lord, and thou forgauest the iniquitie of my sin.* Which is most liuely to be seene in the parable of the prodigall before mentioned, where

Psal. 38. 18.
Luk. 15. 18.
Psal. 32. 5.
Exod. 9. 27.
1. *Sam.* 26. 21.
1. *Reg.* 21. 29.
1. *Ioh.* 1. 9.
Pro. 28. 19.
Ier. 3. 13.
1. *Cor.* 11. 31.
Psal. 32. 5.

where the Father (resembling God) is said, to haue met his
Luk 15.20. lost sonne before he came at him, and to haue embraced and kissed him after hee was resolued in himselfe, to acknowledge and confesse his faults. As faith teacheth the poore sinner to humble himselfe in vnfained confession of his manifould offences so it stirreth and encourageth him to power out his soule in earnest and heartie prayer
Act. 8.22. vnto God for pardon and forgiuenesse, through the mediation of Iesus Christ. Thus hee is taught of God,
Hos. 14 2. *Take with you words and turne to the Lord, say vnto him, Take away all iniquity, and receiue vs graciously: so will we render the calues of our lips.* Both these may be seene in the poore Publican, *who durst not lift vp his eyes to*
Luk. 18.13. *Heauen, but smote himselfe vpon the breast, saying, God bee mercifull to mee a sinner.* And so the Church prayeth. *O remember not against vs former iniquities:*
Ioel. 2.17. *let thy tender mercies speedily preuent vs.* This prayer of
Psal. 79.8. faith is not presented before God, in assurance that his sins be already pardoned but to obtaine pardon of the rich mercy of God by and through the merits of Iesus Christ. And the promise is to him that prayeth vnfainedly, that
2. Chro. 7.14. he shall be forgiuen: *If my people which are called by Name, shall humble themselues and pray, and seeke my face, and turne from their wicked wayes: then will I heare from Heauen, and will forgiue their sinne. Aske,*
Math. 7.7. *and it shall be giuen you: seeke and yee shall finde. Whosoeuer shall call vpon the name of the Lord, shall be deliuered,* vizt, from sinne and death.
Ioel. 2.32.
Rom. 10.13.

Fourthly, Faith receiueth the promise of mercy made in Christ, and embraceth or resteth vpon the speciall, free mercy of God in Christ for pardon: and hereby we are iustified, that is, of sinners made Iust and Righteous, not by infusion of holinesse, but by free condonation and acceptation of grace. Christ is euery where made the thing which faith embraceth to saluation and whom it looketh vnto and respecteth, as it makes vs righteous in

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the

the sight of God: and faith iustifyeth, not by any vertue or dignitie of it owne, but as it receiueth and resteth on Christ *our Righteousnes, our Sauiour, our Redeemer from sinne and death.* It is the good pleasure of God reuealed in the Gospell, to pardon and iustifie them from all their sinnes, that beleeue in Christ, and faith iustifieth as it leaneth vpon him to receiue speciall mercie through him, or which is all one, to obtaine forgiuenesse of sinners of the meere and rich grace of God through him and this is the most formall act of faith as iustifying.

*Iob.*11.25.26. *Act.*15.11. *Rom.*10.4. *Gal.*2 16. *Eph.*1.15. *Phil.*3.9.

Fifthly, It doth certifie of pardon granted and sealed vnto vs: It doth obtaine, receiue and assure of forgiuenesse in particular. *I know that my Redeemer liueth; Thou forgauest the iniquitie of my sinne; Thou hast cast all my sinnes behind thy backe; As for our transgressions thou shalt purge them away: Christ hath loued me, and giuen himselfe for me, We know that we are passed frō death vnto life, because we loue the brethren.* These are diuine conclusions of a liuely faith: But this perswasion or assurance that our sinnes are already pardoned, is not an act of faith iustifying, as it iustifyeth, but an act of faith following iustification, a priuiledge granted of grace to a sinner now set in the state of grace, or an act of experience in a sinner now iustified by faith. Forgiuenesse of sinnes in and through Christ is offered in the Gospell to euery burdened and wearie soule, that will receiue it as the ground of faith; vouchsafed to euery one that beleeueth; but pardon of sinne is apprehended as already granted when wee come to be assured that wee doe beleeue. Faith in order of nature is precedent to Iustification, but Iustification it selfe goeth before the sence thereof. As faith obtaineth and receiueth the promise of speciall mercie it doth not finde vs Iust when we begin to beleeue, but maketh vs Iust by embracing the Righteousnesse of Christ as it certifyeth and assureth of fauour, it doth not actiuely Iustifie but findeth the thing done already. Faith assu-

5.

*Iob.*19.25. *Psal.*32.5. *Isay*38.17. *Psal.*65.3. *Gal.*2.20. 1.*Iob.*3.14.

reth of the pardon of ſinne by a double act. Firſt, it layeth hold vpon the generall promiſes made to Belieuers, ſuch as theſe; *He that belieueth ſhall be ſaued*; *By faith euery one that belieueth is iuſtified*; *Hee that belieueth hath euerlaſting life*: Secondly, it concludes vndoubtedly from them, That hee belieuing is alreadie receiued into faueur, and hath obained remiſſion of ſinnes. Now betwixt theſe two comes the teſtimonies of the renewed Conſcience, working vpon the ſoule by reflexion, whereby the true Belieuer is made priuie to his owne eſtate, and aſſured that he doth belieue. The whole is collected thus; He that belieueth in Chriſt is alreadie Iuſtified, or hath receiued pardon and forgiueneſſe: This is the voice of faith, grounding it ſelfe vpon the expreſſe teſtimonie of God ſpeaking in holy Scripture. But I belieue: This is the witneſſe of the renewed conſcience, enlightened by the Spirit, and directed by the Word, whereby the Belieuer comes to know what God hath wrought in him. For no man can be ſaid to Belieue that hee doth Belieue: but he belieueth the promiſes by faith, and knoweth himſelfe to bee a Belieuer by the witneſſe of his Conſcience, renewed by the Spirit. The concluſion of faith, grounded vpon the former propoſitions, the one expreſſed in Scripture, the other euident by the witneſſe of Conſcience is, Therefore my ſinnes are forgiuen, or I ſhall be ſaued. The order of climbing to this aſſurance, is the rather to bee marked, that weake Chriſtians, who want the comfortable ſence and feeling of this mercy, might learne to ſeeke it in due order, as the way is laid downe before them in the Word; and not deiect themſelues without cauſe, as though they were vtterly deſtitute of faith in Chriſt, becauſe they want the ſence of this aſſurance, and ſo could doe nothing acceptable, becauſe it is not done in faith; nor tire themſelues in a prepoſterous courſe, not knowing where to lay the foundation or beginne their worke.

Iohn 3.18. *Acts* 13.39. *Iohn* 3.36.

1. *Cor.* 2.11.

Three

Three prerogatiues doe euer accompany this confident aſſurance of our Reconciliation with God.

Three prerogatiues that accompany confident aſſurance.

1.

First, Peace with God or ſtable tranquillitie and ſweet calmneſſe of Minde; Sinne had broken off our friendſhip and peace with God: but being iuſtified by faith wee haue remiſſion of ſinnes, and ſo the cauſe of enmitie being taken away, peace is reſtored, *Euen that peace of God which paſſeth vnderſtanding*, and is in ſtead of a guard to keepe our hearts and minds in Chriſt; that golden Legacie which Chriſt bequeathed vnto his Diſciples, when hee left the World. *Peace I leaue with you, my peace I giue vnto you. Being iuſtified by faith, we haue peace with God, through our Lord Ieſus Chriſt.* And from this peace begins liuely conſolation againſt the temptations of ſinne, Satan and the World: from the ſence hereof the faithfull ſoule may triumph with *Dauid*, *The Lord is with mee, I will not feare what man can doe vnto me*; and with the Apoſtle, *Who ſhall lay any thing to the charge of Gods Elect? It is God that iuſtifieth: who is he that condemneth.*

Eſay 59.2. *Phil* 4.7. *Iohn* 14.27. *Epheſ.* 2.16,17. *Rom.* 5.1. *Pſal.* 56.4. *Rom* 8.33.34.

2.

Secondly, Free acceſſe vnto the throne of grace with boldneſſe and confidence, Chriſt as it were leading vs by the hand, into the preſence of God, that we might enioy his grace in preſence. When wee were enemies wee fled from the throne of God: but being reconciled by his grace, we haue free acceſſe to come into his preſence, to aske what we will, with aſſurance it ſhall be done vnto vs. *By whom (ſc. Chriſt) alſo wee haue acceſſe by faith, into this grace wherein we ſtand.*

Rom. 5.2. *Epheſ* 2.8.

3.

Thirdly, Ioy in the Holy Ghoſt *vnſpeakable and glorious*, which doth ſo lift the faithfull aboue the Heauens, that being cheared with the Eſſence of Gods fauour, and contented with Chriſt alone, they deſpiſe the world and the baſe things therein. *We reioyce in hope of the glory of God. And not only ſo, but we glory in tribulations alſo.* Thus *Dauid* prayed, *Make mee to heare ioy and*

1. *Pet.* 1.8. *Rom.* 5.2,3. *Pſal.* 51.8,12.

gladneſſe ; Reſtore vnto me the ioy of thy ſaluation. All theſe rare and pretious priuiledges ſpring from faith: for

*Heb.*11.8. *without faith no man can pleaſe God*, by faith wee haue peace with God, by faith we come vnto him, by faith we reioyce in him. *The God of Hope fill you with all ioy and*

*Rom.*15.13. *Phil.*1.25. *peace in beleeuing. In whom wee haue boldneſſe and acceſſe, with confidence by the faith of him.* But this faith which highly aduanceth the Beleeuer to boaſt in God all the day long, lifteth not vp it ſelfe, waxeth not proud towards the Lord. Free remiſſion, ſweet peace, aſſurance of Gods fauour, familiar and heauenly communion with him, and whatſoeuer rich token of ſpeciall and intire good will God beſtoweth, theſe cannot puffe vp, but abaſe the Beleeuer in himſelfe: the higher hee is exalted by the free mercy of God, the lower hee humbleth himſelfe before God. *I will eſtabliſh my couenant*

*Ezek.*16.62,63 & 36.31,32. *with thee, and thou ſhalt know that I am the Lord: That thou mayeſt remember, and be confounded, and neuer open thy mouth any more: becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done ſaith the Lord God.*

6. Sixtly, By faith we continue in this bleſſed ſtate, in ſweet peace and fellowſhip with God. We can neuer take the eye from Chriſt, but immediately the remembrance of former ſinnes doth trouble and vexe the conſcience: and daily weakneſſes and infirmities will breed no ſmall diſturbance, if we doe not ſue forth a daily pardon. Therefore as we beleeue to Iuſtification, ſo muſt we continue in beleeuing for the actuall pardon of our daily treſpaſſes.

*Rom.*4.5. The Apoſtle ſaith, *God iuſtifieth the vngodly*: but by vngodly in that ſentence of *Paul*, he is meant, who doth not bring his workes or merits, nor looke to his graces, qualities, acts or vertues in the matter of Iuſtification: but doth bewaile his impietie, and flie to the throne of grace for pardon, being conuinced of guiltineſſe. Thus *Abraham* was all his time compreliended in this Catalogue,

and

and is made by the Apostle, as a perpetuall, so a principall instance of that finall resolution: *Therefore wee conclude, that a man is iustified by faith without the workes of the Law.* For if beleiuing in him that iustifieth the vngodly, was imputed for righteousnesse vnto *Abraham*, after hee had beene for a long time more righteous then the ordinary sort of Gods Saints or chosen, *Abraham* all this while vnfainedly beleiued himselfe to be a sinner, no way iustified in himselfe, but seeking to be iustified by him, who if hee shew not mercy to sinners, whilest they bee sinners, all mankind should perish vtterly. The drift and scope of *Paul* in the third and fourth to the *Romanes* is only this: That although men may bee truly iust and holy in respect of others, and rich in all manner of workes, as *Abraham* was thus farre knowne and approued, not by men only, but by God: yet when they appeare before Gods Tribunall, who best knowes as well the imperfection, as the truth of their integritie, they still acknowledge themselues to bee vnprofitable seruants, alwayes praying, *Lord, forgiue vs our sinnes, and be mercifull to our offences.* So that all men, euen the most holy are sinners in themselues, and in the sight of God in the Apostles sence, and are iustified by grace not of debt, after the infusion of supernaturall holinesse. The sincere and vpright man, *in whose spirit there is no guile*, is iustified, not because of his sinceritie, but because the Lord imputeth not that sinne vnto him, which he still vnfainedly acknowledgeth to be in him, continually praying, *Lord, enter not into iudgement with thy seruant*; alwayes confessing, *Lord, in thy sight no flesh liuing can be iustified*, to wit, otherwise then by not entring into iudgement, or by non-imputation of his sinnes. And faith that layeth hold vpon the promise of mercie offered in Christ, causeth a man euery day to humble himselfe for sinne, and to seeke pardon by earnest prayer euery day it receiueth and feedeth vpon the promises made in Christ, and so assureth that his

Rom. 3.28.

Psal. 32.1,2. *Rom.* 4.4,5,6.

Psal. 143.2.

sinnes are done away as a mist. And thus a Christian may liue by faith for many dayes, or rather all the dayes of his life, in sweet peace and communion with God, if hee will learne to maintaine, and take paines to vse his faith aright. It is to bee lamented that amongst Christians, who desire to liue honestly and keepe a good conscience, so few know, so many neglect the ordinary vse and improuement of their faith; as if it serued only to giue them comfort in the remission of sinnes at their first conuersion, and then had finished all it should or could doe, except till they fall into some notable decay, if not great offence, or bee plunged into deepe doubts, or bee exercised with some great afflictions: whereas the daily vse and improuement of faith for the continuance and increase of assurance of forgiuenesse, peace, accesse vnto the throne of grace, Ioy, and communion with God, is as necessarie, should be as constant as is the vse of Fire and Water, of the Light, of Meate or Drinke or whatsoeuer is more ordinary for the comfort of the Bodie. Serues faith for entrance and beginnings, and not for continuance, progresse and encreasings? Is faith the breeder and bringer forth of Ioy and Peace, and not the Nurse and foster Mother of them, cherishing and feeding them, till we come to a full and perfect age in Christ? All fruits the neerer they come to ripenesse, the sweeter they be: & so is the fruit of faith, sweeter in the eare then in the blade. If the sence of pardon be pleasant & delightsome at the first, must it not increase as strength of faith & spiritual acquaintance with God encreaseth? Is it not easier to preserue peace, then to recouer out of dumpes and distresses? Euery day to reckon with our soules, and get our debts cancelled, then to doe it now and then, when we haue runne farre behind hand, not knowing which way to turne our selues? Fire once kindled is kept burning with lesse paines, then being oft quenched, it can be kindled. The labour of maintaining health is much lesse, then the toyle of recouering

out

out of ſickneſſe. Let vs then learne to make vſe of our faith euery day; As euery day to humble our ſelues before the throne of grace, and begge the pardon and forgiueneſſe of our ſinnes; euery day to looke vnto the grounds of comfort, and meditate thereupon, that we may find ioy and ſweetneſſe therein; euery day to renew our faith in beleeuing the pardon of ſuch particular offences as we haue eſpied in our ſelues that day, and confeſſed before the Lord with ſighes and groanes for mercy. Let vs thinke ſeriouſly with our ſelues, how excellent a thing it is to be in league of amitie with God; how bleſſed and pleaſant a ſtate to bee freed from the feare of death and Hell; how rich and comfortable a thing to bee Heire of Glorie. Let vs often ſtirre vp our ſelues to conuerſe with Chriſt; the better we know him, the more delight and contentment we ſhall take in fellowſhip and communion with him. This is to liue by faith, and to ſtirre vp the grace that God hath giuen vs. This is to maintaine faith, that it may ſerue vs. Fire in the embers glowes not, heats not the houſe: Faith in the heart not vſed, doth neither increaſe, nor comfort. A man may well be ſaid not to haue the wealth, he vſeth not for his benefit: ſurely he wants the benefit of faith, who exerciſeth it not. Vſe limbes, and haue limbes. The beautie and benefit, yea, the very increaſe and perfection of all gifts, vertues and graces conſiſteth in vſe, and action. Exerciſe perfecteth vnderſtanding and memorie; ſtrengthens the diſpoſition of the ſoule, increaſeth vigour, begetteth promptneſſe: the more thou doeſt, the more thou maiſt. The oftner the liberall man giues Almes, and doth good turnes, the more his liberalitie growes and ſhines. Let any man diligently and throughly improue his faith, and great will bee his faith, and great the ioy it will bring in. It is our fault, if we ſuffer Satan with light temptations, ordinarily to interrupt our ſpirituall mirth, or to detaine vs in dumps and penſiueneſſe. Did wee but carefully maintaine our

Pſal. 139.17,18 & 36.7. 2. *Tim.* 1.6.

faith, it would doe away all disturbance which is within vs against our selues, and tame the rebellion of lust against the spirit of the minde renewed; it would secure vs against the power of enemies inward or outward, that they should not be able to hurt vs, much lesse to preuaile against vs, and represse or vanquish all perturbations, which spirituall wickednesses, vnbeliefe, want of godly contentation, defects in our condition, might occasion: it would expell vnquietnesse, keepe vnder passions, allay feares and griefes, and calme the boisterous stormes of discontent. Let vs keepe our faith, and it will keepe our Ioy: It will keepe it an euen euer-flowing current, without ebbe & flow, cloudes and eclipses: let vs increase our faith, it will increase our ioy. But to what measure of Ioy may a growne Christian attaine, if hee be carefull to preserue and stirre vp his faith? It is a small thing for him to come to an ordinarie pitch of chearefulnesse, except his ioy exceeds the mirth of a worldling in the qualitie and quantitie of it. If his mirth be not a sweeter and more rauishing mirth, of an higher kind, of a more pure nature, of a most constant tenure, then any carnall mans what-euer, he disparages faith. The Christians ioy, *is ioy vnspeakable and glorious, ioy in the Holy Ghost*, another manner of Ioy then euer entred into the heart of a naturall man. So is that text to be construed, *eye hath not seene, &c.* not chiefly of the ioyes of Heauen, which here the spirituall man himselfe cannot tell what they shall bee, but of the Gospels ioy, of the wine and fatlings alreadie prepared, and now reuealed to the Beliefer by the Spirit: which if the carnall man scorne and scoffe at, it is because hee cannot comprehend it. It is a more pure and constant ioy, which needs not the support of earthly delights: his ioy is within, he ioyes in the fauour of God, which is vnchangeable. It beseemes not a Christian to be merrie in one estate, dumpish in another, as if their ioy depended vpon their outward condition. No, no, the fauour of God

To what measure of ioy a Christian may attaine.

1 *Pet.* 1. 8. *Rom.* 14. 17.

1. *Cor.* 2. 9, 10.

Calu. in 1. *Cor.* 2. 9. *Iun. par. lib.* 2. *pa.* 31.

God alone is sufficient to vphold a good mans ioy. *Your ioy no man taketh from you, We glory in tribulations also:* And great reason, for if sinne bee pardoned, euery thing causeth a progresse of saluation. Were it not odious to see one professing some liberall Science, to liue by lewd and dishonest shifting? No better sight is it to see a Christian hanging his ioy vpon course and earthly pleasures, who hath more noble and generous, yea, Angelicall delights, then which what hath Heauen better but in degree only and manner of fruition? *How excellent is thy louing kindnesse, O God, therefore the children of men put their trust vnder the shadow of thy wings. They shall be abundantly satisfied with the fatnesse of thy house: and thou shalt make them drinke of the riuer of thy pleasures. For with thee is the fountaine of life: in thy light shall we see light.* It is a pleasure to him to want other pleasures, who is oft and euery day serious in the meditation of the remission of his sinnes, the free grace and eternall loue of God towards him in Iesus Christ. He that is euery day busied to fetch out a pardon of course for his daily infirmities, and to make euen reckoning betwixt God and his Soule, that nothing remaine on the score to interrupt his peace, shall neither be idle, nor vnprofitable; neither want imployment, nor comfort. This course can open no gap to licentiousnesse, libertie in sinne, or carnall securitie: for he is euer most studious not to runne into arrerages, who is most desirous to haue his debts cancelled and blotted out. Faith is of the nature of soueraigne purifying waters, which so wash off the corruption of the vlcer, that they coole the heate, and stay the spread of the infection, and by degrees heale the same. And of Cordials, which so comfort and ease the heart, as also they expell noxious humours, and strengthen nature against them. Iustifying faith takes kindly rooting in a cleane heart, and being rooted purifieth it more and more. Faith that pleads for mercie, doth cleaue to the Commande-

Iohn 16.22. *Rom.* 5.3. *Iames* 1.2.

Psal. 36.7,8,9.

Psal. 19.12,13.

ments,

ments, stirre vp to holinesse, ouer-rule the affections, delight in purity, and diffuse the vertue of the word into euery faculty of the soule.

Wence it is that many good Christians liue so long in feare and doubt.

It may be obiected, If faith certifie that our sinnes be pardoned, and there be such ioy in beleeuing, how comes it to passe that many good Christians liue so long in feare and doubt, who would bee contented to take any paines to bee setled in assurance of Gods loue? The common causes of this slownesse of beliefe are many.

1.

First, an immoderate aggrauation of their sinne, and continuall thought of their vnworthinesse. Thus the case stands with many poore Christians; faine they would beleeue (as they acknowledge) but they are vnworthy, they haue beene sinners. These must knowe, it is good they should see their owne vnworthinesse, but not that they should be hindred thereby from comming to Christ it is good to denie themselues, but not to doubt of the mercy of the Lord. Christ came *to seeke that which was lost, to binde vp the broken hearted*, and to saue sinners. He died for his enemies, for the vnworthy: He inuiteth the burdened to come vnto him, and makes sure to the poore and worthlesse, that he might ease and inrich them. If they were not vnworthy, what neede had they of Gods mercy? or how should God glorifie the riches of his mercy in pardoning their offences? The feeling of their vnworthines makes them fit to receiue mercy from God who doth vouchsafe it freely: seeing besides their sinne which makes them vnworthy, they haue a sence of it, and an heart broken for it. If they were not vnworthy, they could no beleeue: If their case had not beene desperate, what neede was there, that Christ should come from the bosome of his Father? Pardon is offered freely of grace, the more vile they be in themselues, the fitter to receiue this vndeserued kindnesse. Oh, but their sinnes are grieuous and notorious, scarlet, crying, scandalous sinnes? This detestation of sinne is greatly to bee commended,

Math. 18. 11.
Esay. 61. 1. 2.
Math. 9. 13.
1. *Pet.* 3. 18.
Rom. 5. 10.
Math. 11. 28.

Esay. 43. 25. *and* 44. 22.
Hos. 14. 3. 4.

if

if they remember withall, that *there is hope in Israel concerning this*: if they will set one eye vpon the mercy of God, as they set the other vpon the vilenesse of their iniquities. If their sinnes be many and great, God is rich in mercy, abundant in goodnesse, hath a multitude of tender mercies; His mercie reacheth aboue the Heauens, he forgiueth iniquitie, transgressiō, sin & rebellion. All faults are easily pardonable to his infinite mercy, which exceeds Mans, as Heauen doth Earth; which can readilier forgiue seuentie, then Man seuen offences. Was not *Adam*, *Manasses*, *Paul*, the sinfull woman commonly called *Mary Magdalene*, the *Cretians* and *Iewes* who imbrewed their hands in the bloud of Christ, receiued of him to mercie? Doth not he delight to forgiue much, that he may binde to loue much? Shall not his fauour superabound to the sence of faith, where sinne hath abounded to the wounding of Conscience? It matters not what the wound is, so Christ be the Physitian. *The bloud of Christ cleanseth vs from all sinne.* Nothing but the bloud of Christ can wash away the guilt of the least sin; and his bloud is sufficient to purge the most polluted Conscience. But they haue felt no extraordinary measure of sorrow for sinne, they are rather dull and senceless? Are they weary of sinne? haue they sorrowed to selfe-deniall and to renounce their interest in whatsoeuer might seperate betwixt Christ and them? To such is the word of Reconciliation sent. But they haue often slipped into the same sinnes. There is a difference of offences. There be sinnes of ignorance, infirmity, forgetfulnesse, and sudden passion, whereunto the heart yeeldeth not aduised consent, and from which the faithfull by reason of their frailtie can neuer be free in this life, in some degree or other. Now vnto these God of his mercy is pleased to grant a pardon of course, notwithstanding his seruants step oft into them through weakenesse, prouided they humble themselues, seeke mercy, and labour the mortification of their infirmities.

Ezra. 10. 2.

Eph. 2. 4
Psal. 36. 5.
Psal. 51. 1. 2.
Exod. 34. 6. 7.
Esay. 55. 9.

2 *Chron.* 33. 12. 13.
1. *Tim.* 1. 13. 15.
Act. 2. 37. 38.
Luk. 7. 47.

Iohn 1. 7.
Esay 1. 18.

1. *Iohn* 1. 8.
1. *Iohn.* 2, 2.

mities. *Abraham* twice denied *Sarah* to be his wife, saying, *She is my Sister.* Of *Dauid* it is recorded, that though hee were a man after Gods owne heart in all things, except the matter of *Uriah*, yet of frailtie hee offended many times in the same particular. There bee foule, enormious notorious sins, which wound the conscience, and stop and hinder the liuely operation of grace; and these must be repented of, and aduisedly left and forsaken, before we can beliene to the pardon and forgiuenesse of them. Neuertheleſſe, if a man haue often fallen into these offences, he is not to despaire, but seriously to confesse, and to forsake his sinne, that he may obtaine mercy. For the Lord inuiteth the obstinate and rebellious to repent, and by word and oath assureth them of forgiuenesse, if they will returne. And if wee looke vpon examples, we shall finde many such, who vpon humiliation and earnest prayer haue beene receiued vnto mercy. But they haue fallen grieuously since conuersion. So did *Dauid* and *Peter*, who yet recouered by grace, and vpon repentance were forgiuen. A foule offence after grace receiued is not vnpardonable. The bloud of Christ, which washeth away the guilt of sinnes before conuersion, is sufficient to purge the conscience from sins after conuersion likewise; We are commaunded to repent of, taught to pray for the pardon of sinnes without exception. It is of free mercy that former sinnes are couered, and by the same mercy of God this trangression may be pardoned. The mercy of God is euerlasting, his couenant vnchangeable, though we be vnfaithfull, yet he cannot forget himselfe. He delighteth to shew mercy, and reioyceth in the soule that hath sinned, but now lamenteth, saying, *I haue sinned, and it did not profit me.* The commaundement of god, inioyning vs to forgiue our brother not seuen times but seuentie times seuen times if he repent, is an expression of his readinesse to shew mercy to them who do oft and grevously offend, if they returne by vnfained repentance, and

sue

sue for mercy. Oh, then take heede, that to other great and many sinnes infidelitie be not added. Doubting begets deadnesse, whereas looking vp vnto the promises of mercy, will both ease and soften the heart. But they cannot beleeue. Indeede they thinke there is no promise of mercy made to them, vpon which they should ground their confidence. Therefore they must know; that God calleth them, in his word to come vnto him, as if he did particularly name them, and promiseth to receiue them vnto mercy; and then they must consider of the free grace of God in promising, and his faithfulnesse in making good whatsoeuer he hath promised, that neither want of feeling, nor conceit of vnworthinesse dis-hearten them from drawing nigh vnto him. They must thinke seriously with themselues, I neede mercy, and the Lord hath promised it: I thirst after it, and the Lord will grant vnto mee my desire according to his promise: I am vtterly vndone if I obtaine not helpe; and helpe is not to bee found, but in the Lord Iesus, who louingly inuiteth me to come vnto him, that I may be refreshed. Seeing therefore I long for mercy &, the Lord makes offer of it in his dearely beloued Sonne, I will goe vnto him and humble my soule before the throne of his grace, I will entreate mercy, and rolle my soule vpon the promise of saluation. All my helpe is to looke off my selfe an obiect of confusion, and looke vpon Christ an obiect of consolation, therefore I cleaue vnto him as mine onely Sauiour, and trust in him though he should kill me. It doth not please God, that I should stand aloofe and straine courtesie, now he encourageth mee to come with confidence, or giue way to doubtings, now I haue his promise, who neuer failed any that trusted in him, who hath done more for me then euer he promised: therfore I will goe vnto him in the mediation of Iesus Christ, and importune his grace; if I perish I will perish in his bosome, to die for it nothing shall seperate me from his mercy.

2.

A second cause of this slownesse may be ignorance of the way how this assurance is to be sought, vpon what foundation it is to be laid, in what order they come vnto it. Sometimes they mis-conceiue the promises, as if they were offered only to Beliuers, and not laid as the foundations of faith, and thereupon falsely conclude, that no promise is made vnto them, because they cannot finde that they doe beliue. Sometimes they mistake the nature of faith, taking it to be a perswasion or assurance that their sinnes are pardoned, and so conclude, that they haue no faith, because they want assurance: when in the order of nature, faith is precedent to actuall remission. And many times Christians are herein deceiued, that they feare to receiue and apply the promises of grace, till they can finde in themselues such a measure of sanctification, as is scarce, if at all, attaineable in this life. These and such like blockes must bee remoued by good information, acquainting themselues out of the word of God, what faith is, the order in which wee must climbe vp to assurance, how the promises are to be receiued, and what is the true vse of sanctification. But two things are specially to be learned for their direction.

1.

*Isa.*55.1. *Ioh.*7 37. *Numb.*21.9.

First, that assoone as euer a man feeles sinne as a burden, and doth truely, earnestly, feruently thirst to be eased of it, he hath a calling to come vnto Christ to aske, obtaine, and receiue mercy. He that was bitten with the fierie serpent, was appointed to looke vp to the brasen Serpent, that he might recouer. Oh then delay no longer, bee not held backe with vaine obiections and causelesse scruples. Behold, he calls thee to come, why shouldest thou feare in respect of thy vilenes? Faith *is* obedience and obedience is more acceptable then courtesie and complement. The sooner thou commest, the better welcome. It is rudenesse, and not good manners, not to doe as thou art bidden to doe, yea, and so earnestly perswaded, intreated and charged to do. To doe the worke of God is to belieue

*Matth.*11.28. 1.*Ioh.*3.24.

in

in him, whom he hath ſealed and ſent to be thy Sauiour. And ſhalt thou not tenne times more honour and pleaſe him in truſting vpon his mercies, and ſealing to his truth, then in fearing his iuſtice, and dreading his power? *Ioh.6.29.*

Secondly, hee that finds himſelfe plunged into the gulfe of miſerie by ſinne, and deſtitute of the ſappe and fruite of grace is inuited to come vnto Chriſt, that hee may receiue from him the grace of ſanctification, as well as remiſſion: *Oh, euery one that thirſteth, come yee to the waters; Hee that beleeueth, out of his bellie ſhall flow riuers of water of life.* The barren in grace muſt come vnto Chriſt to be ſupplied of his fulneſſe. *By faith wee receiue the promiſed Spirit.* He that walloweth in ſinne, is not fitted to beleeue, for iuſtifying faith can neuer take ſound rooting in the heart which is not reſolued to forgoe the practice, and haſt caſt off the loue of all ſinne: but when a man is wearie of ſinne, and finds emptineſſe of grace; as hee is commaunded to pray for mercy, and the gifts of grace, ſo is he to beleeue in Chriſt, for the obtaining of both. Wherefore ſtudy, ſtriue, endeuour to beleeue, and lay hold on the Rocke, as in danger of drowning a man will doe on the tree or poſt that comes next to hand. When thou haſt, in thy conceite, moſt cauſe to deſpaire, labour againſt it: When thou haſt no reaſon in thy apprehenſion to beleeue, beleeue with all thy power; when the fauour of God is loſt to thy feeling, it may be preſent to thy faith, which diſcerneth what is promiſed, though to ſence it haue no being. And for thine encouragement, ſet before thine eies Chriſts freedome to all ſuiters in the time of his fleſh, repelling none who truely deſired the price of his bloud. There be other cauſes of this weakeneſſe, which haue beene mentioned, and anſwered before. *Rem. 22.17. Iſay. 55.1.2. Ioh.7.37.38. Gal. 3.14.*

Now if any poore and weake Chriſtian deſire to know (as he deſires nothing more) how he ſhould ſtirre vp himſelfe 2. Directions to the weake to ſtirre vp themſelues to bee when they feele no comort.

selfe to beleiue the promise of forgiuenes when he wants the comfort of it, yea, when to his owne sence he feeles the contrarie.

1. First he must vnfainedly humble his soule before God in the confession of sin, with earnest prayer for pardon. For he that acknowledgeth his sins, shall be receiued into fauour. O Lord, I haue sinned, and thou art iustly displeased: I haue cast off thy law, and thy wrath is kindled against me. My heart trembleth at the apprehension of thy sore displeasure, and I am afraid of thy iudgements. All this is come vpon me by reason of my foolishnesse: my smart and sorrow is bred in mine owne bosome. I haue no rest in my bones because of my sinne. But, deare Father, I looke vnto thee for mercy in Iesus Christ, I beseech thee, take away the transgression of thy seruant. It is thy propertie to shew mercy, it is thy free promise to pardon the iniquities, transgressions and sinnes of thy people that turne vnto thee, and pray: for thy Names sake be fauorable to mine iniquities, and remember my sin no more: cast them behind thy backe, doe them away as a mist, and burie them in perpetuall obliuion. I haue gone astray like a lost sheepe, but now my desire is to returne home vnto thee: With my whole heart I desire thy fauour, O suffer mee not to perish vnder the burden of my sinne. Remember not my reuoltings from thy Commandements: but according to the multitude of thy tender compassions remember me for thy goodnesse sake, O Lord. Truth it is, I am not worthy to be called thy sonne, or to be partaker of the least crumme of thy mercy: But thou art a most louing and compassionate Father, who dealest not according to the iniquities of thy children that trespasse against thee, nor rewardest them according to their deserts: who retainest not thine anger for euer, because mercy pleaseth thee. If thou wilt be mercifull to my sin, then shall thy glory appeare, my heart shall bee enflamed with thy loue, I shall walke in thy feare, and my

Ier 3.13. i

Psal. 38.5.

Psal. 38 3.

2. *Sam.* 24 10.

Exod. 34.6 7.
1. *Reg* 8.33.34.
Isa. 43.25.
and 44.22.
Isal. 38.17.
Mic. 7.18.
Psal. 52. 2.

Num. 14.19.
Psal. 103.10.

my tongue shall sing of thy goodnesse.

Secondly, He must rowse and stirre vp himselfe to beleiue, with reasons drawne from the promises, and couenant of God made in Iesus Christ, considerations taken out of the Word and experience of his dealing with other his seruants in former times. *Why art thou cast downe, O my soule, why art thou disquieted within mee? Trust in God*, and cast thy burthen vpon him, for hee will ease thee. Thou hast his promise confirmed by oath and couenant, that hee will cast thy sinnes into the bottome of the Sea, purge away thy transgressions, forgiue thine iniquities, couer all thine infirmities, and neuer remember them any more. Behold, hee perswadeth, intreateth, beseecheth, commandeth thee to beleiue: why art thou afraid? It is the will of God that thou shouldst rest on his mercy: hee cannot bee offended for that which himselfe commandeth, nor denie that which he hath promised. *If sinne abound, mercie shall abound much more.* His burning wrath is pacified in Iesus Christ, who hath giuen himselfe an offering and a sacrifice to God for a sweete smelling sauour, that grace might glorifie herselfe in the pardoning of thy offences. Hast thou nothing to bring before him but sinne and impietie that hee abhorreth? Hee looketh vpon thee in his deare Sonne Iesus Christ, *whom hee hath set forth to be a propitiation through faith in his blood*, and loueth freely. Doest thou require testimonies of his vndeserued kindnesse? *God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleiueth in him, should not perish, but haue euerlasting life:* He hath entred into a free and euerlasting couenant with thee, and waited long for thy conuersion when thou wentest astray: and will he not much more haue mercie vpon thee now thou prayest? Why art thou dismayed at the sight of thy great vnworthinesse? Miserie is the obiect of mercy: the greater thy distresse, the more glorious will bee the grace of God in

Psal.42.

Math.11.28.
Esay 55.1,2.
Mic.7.19.
Psal.65.3.
Psal.85.2.
Esay.1.18.
2 Cor.5.19,20.
1 John 3.23.

Rom.5.20.
Eph.5.2.& 1.7.

Rom.3.25.
Hosea 14.3.

Iohn 3.16.

Esay 54.8.
Ezek.16 60.

Acts 9.11.

thy deliuerance. The baſer thou art in thine owne ſight, the fitter to beleeue: for faith excludes all conceite of worth, and receiueth pardon as a meere gift of grace. Sinfull men, whoſe compaſſions are not as the drop of a bucket to the huge Ocean, if compared with the infinite Sea of mercie which is in our God, muſt forgiue their Brethren till ſeuentie times ſeuen times, if they ſinne a-
Luke 17.34. gainſt them, and repent: Our God, who requires ſo much of vs, who haue nothing but what he giueth, will hee not deale tenderly with the poore ſoule, which hath ſinned, and repenteth? God hath done more for vs then for ſhame we could deſire, before we asked any thing at his hand; yea, when wee ſought to excuſe our diſobedience, and charge the fault vpon his Highneſſe: what will he not doe, when we accuſe our ſelues, and pray for mercie? My ſoule, nothing can hurt thee, but vnbeliefe. Thou art wounded by ſinne: Beleeue in Chriſt, and by his bloud thou art healed. God is angry: Beleeue, and thou art reconciled: All variance ceaſeth, when thou art knit vnto Chriſt. Wherefore ſhake off diſtruſt, hearken no longer to the aſſaults of Satan: but roll thy ſelfe vpon the Lord, and ſticke faſt vnto his mercie. If thou want the ſence of his loue, thou haſt his promiſe that hee will be good vnto thee: cleaue vnto it aboue all thou canſt feele, ſee or comprehend. O my God I will truſt in thee, though thou ſhouldeſt kill me: I will beleeue thy fauour, when thou frowneſt vpon me: and expect comfort when I lie groaning vnder the heauie weight of thy diſpleaſure. Thou cauſeſt man for a time to poſſeſſe the ſinnes which thou haſt pardoned: and I will beleeue the pardon of my ſins, when thou ſeemeſt to ſet them in order before my face.

3. Thirdly, Hee muſt bee inſtant with the Lord to giue him both ſtrength of faith, and the ſight of his beliefe, that he may know he doth beleeue vnfainedly. Giue me, Gratious Father, to beleeue as thou commanded mee to relie vpon thee. Thou ſtretcheſt forth thy hand in loue,

and

and offereſt rich treaſures of goodneſſe to them, that lay hold vpon them; create in mee the hand of faith, that I may effectually receiue what in mercy thou reacheſt forth. The knowledge of faith is of thee, as is the gift it ſelfe: giue me the Spirit of reuelation, that I may diſcerne truly what thou haſt giuen me, that my lips may ſing of thy prayſe all the day long.

4. Fourthly, He muſt comfort his heart in the certaintie of Gods Word, though for the preſent he feele no comfort. Returne vnto thy reſt, O my ſoule, for the Lord will deale bountifully with thee. His Word is gone forth in truth, waite a little while, and thou ſhalt behold the light of his countenance. The Lord deferreth to grant the comfort of forgiueneſſe, that hee might confirme faith, traine thee vp in obedience, trie thy patience, preſerue his graces, and doe thee good in the later end. Thou art alreadie bleſſed, becauſe the grant of pardon is ſealed, and receiued: the ſence of deliuerance pertaineth to the execution, which for a little ſeaſon is deferred, that it may bee perfected with greater glory to God, and comfort to thy ſelfe. Bleſſed bee the Lord, who hath turned away his eyes from my tranſgreſſions, but hath not turned away his mercy from me. Reioyce in the Lord, O my ſoule, againe I ſay, reioyce: for he hath couered thine iniquities, and purged away thy ſinne, that thou ſhalt not die. Oh, the bleſſednеſſe of that man, whoſe iniquities are forgiuen, to whom the Lord imputeth no ſinne.

Why God deferreth to grant the profit of forgiueneſſe.

5. Fiftly, Thus faith is daily to be preſerued and quickened, vnto which it is not vnprofitable to adde ſome thoughts concerning the bleſſednеſſe of the Man, whoſe debts are cancelled out of Gods Booke; the grace and loue of God, who vouchſafeth to ſhew compaſſion herein, the price that was payed to diuine Iuſtice, that grace might iuſtly conferre this bleſſing vpon them that beliеue. Theſe things may ſerue to quicken the heart in the conſideration of this mercie.

Chap. III.

What it is to liue by faith touching the promises of Sanctification, and how to stirre vp our selues thereunto.

Of the promises of sanctification.

THe next spirituall promises of things absolutely necessarie to saluation are concerning Sanctification, or the killing of sinne and quickening vs to newnesse of life, by the continued infusion of holinesse: and renouation of our hearts according to Gods Image, and to the enabling vs to walke in new obedience according to couenant. And this is signified by the generall tearmes of subduing, sauing, washing, cleansing, and purging from sinne and iniquitie. *Who is a God like vnto thee, that pardoneth iniquitie, and passeth by the trangression of the remnant of his heritage? he retaineth not his anger for euer, because hee delighteth in mercy. He will turne againe, he will haue compassion vpon vs; hee will subdue our iniquities, and thou wilt cast all their sinnes into the depths of the Sea. He shall saue his people from their sinne*; which as it is true in the matter of our Iustification for the forgiuenesse of our sinne; so also in the point of Sanctification, for deliuering vs from the power of sinne. And so are the like generall speeches to be vnderstood, that *Christ is the Lambe of God, which taketh away the sinnes of the world, that he was manifested to take away our sinnes, that the bloud of Christ cleanseth vs from all sinne, that hee loued vs and washed vs from our sinnes in his owne bloud.* And this is that which the Lord of his free mercie promised to effect, for his Church and people, *And it shall come to passe, that he that is left in Zion, and he that remaineth in Ierusalem, shall be called holy, euen euery one that is written among the liuing in Ierusalem. When the Lord shall haue washed away the filth of the daughters of Zion, and shall haue purged*

Mic 7.18,19.

Math.1.21.

Iohn 1 29.
1 Iohn 2.2.
1 Iohn 1.7.
Apoc.1.5.

Esay 4.3,4.

purged the bloud of Ieruſalem from the midſt thereof, by the Spirit of Iudgement, and by the ſpirit of burning.

Now ſeeing we haue ſuch promiſes from God, it followeth neceſſarily, that a Chriſtian is allowed to beleeue, that God of his free grace in Chriſt, will purge him from the filthy remainders of ſinne, and renew him more and more after his owne Image, in righteouſneſſe and true holineſſe.

A Chriſtian is allowed to beleeue theſe promiſes.

In the couenant of grace which God made with his people, hee promiſeth *to take away their hearts of ſtone, and to giue them hearts of fleſh; to put his law in their inward parts, and write it in their hearts; to put his feare in their hearts, that they ſhall not depart from him: and to giue them a new heart, and to put his Spirit within them.* But what God promiſeth, faith receiueth. It is no preſumption, but true obedience to aſſure our ſelues from God, of whatſoeuer hee hath paſt his promiſe and entred into band and couenant freely to giue.

1.
Ezek. 11.19.
Ier. 31.33. & 32.40.
Ezek. 36.26,27

The burdened are inuited to come vnto Chriſt for eaſe, and the thirſtie for refreſhing. Is any man dried, withered, and burnt vp for lacke of the ſap and moiſture of grace, the fountaine is ſet open vnto him, hee may come and drinke to the ſatisfying of his ſoule. *If any man thirſt, let him come vnto me, and drinke. He that beleeueth on me, as the Scripture ſaith, out of his belly ſhall flow riuers of liuing water.* Chriſt is the fountaine of grace and the well of life, euer-flowing and euer full, of *whoſe fulnes* euery Beleeuer *doth receiue grace for grace, who filleth all in all, who is all in all, in whom wee are compleate,* filled with all heauenly graces, which ſerue to remoue euill, or ſet vs in ſtate of bleſſednes. There is no grace but from Chriſt: no communion with Chriſt, but by faith. From Chriſt we receiue to beleeue; and from him beleeuing, we daily ſucke the life of grace. Chriſt is made *vnto vs of God, Wiſdome and Sanctification,* as well *as*

2.
Reuel. 22.17.
Iohn 7.37.
Verſe 38.

Iohn 1.16.
Col. 1.19.
Epheſ. 1 23.
Col. 3.10,11.
Col. 2.10.

1. *Cor.* 1.30.

Righteousnesse and Redemption: and as it is our dutie to beliue in Christ for pardon of sinne, so to embrace him by faith for sanctification, and to bee filled with his gifts of grace in our measure.

3. Christ by his bloud hath purchased for his people all spirituall blessings in heauenly things, euen all things that pertaine to glory in the world to come, and to liue godly in this present world. But what Christ hath purchased, that we may assuredly beliue God will bestow: He will not with-hold any thing, that he hath gratiously giuen to our Saviour on our behalfe.

Apoc.1.5. *Ephes.1.3.* *2.Pet.1.3.*

4. We are taught to aske of God in Iesus Christ, increase and strength of grace, that wee may be inabled to walke before him in new obedience. *We cease not to pray for you, and to desire that yee might be filled with the knowledge of his will in all wisdome and spirituall vnderstanding: That yee might walke worthy of the Lord vnto all pleasing, being fruitfull in euery good worke, and increasing in the knowledge of God. And the very God of peace sanctifie you wholly.* But what wee are taught and commanded to begge in prayer, wee are allowed to beliue, that we shall obtaine it of free grace.

Col.1.9,10. *1.Thes 5.23.*

5. The faithfull haue relied vpon God for grace and abilitie to walke in his wayes, and to finish the worke whereunto they were ordained. But all the faithfull, as faithfull be partners in the same promises and priuiledges, and liue by the same faith.

Ph.1.20. *2.Tim.4.18.* *Ph.4.13.*

6. Wee are commanded *to cast off the old man, which is corrupt, with the affections and lusts, and to put on the New man, which after God is created in righteousnesse and true holinesse:* But in the couenant of Grace, God giueth what he requireth: Mans dutie is his free gift of grace.

Ephes.4.21,22, 23,24.

It is necessarie to beliue God will sanctifie our nature, and enable to holinesse.

It is necessary a Christian should beliue, that God will sanctifie his nature, and inable him to those duties of holinesse and righteousnesse that he requires.

For

For Iustification and Sanctification bee individuall: whom God doth acquit from the guilt of sinne, and accept as righteous vnto life through Iesus Christ, them he doth sanctifie by his Spirit to walke before him in newnesse of life. Christ himselfe cannot be diuided, nor the participation of his benefits: If by communion in his death, we be deliuered from the curse and malediction of the Law, by the power of his Resurrection, we are raised vp to liue vnto God. 1. *Rom.*8.1,2. 1.*Cor.*1.30.

If Christians be not perswaded that God will mortifie their corrupt affections, and build them forward in holinesse, they shall very much stagger, coldly set vpon the practice of Christianitie, be oft an on, vnstayed, often fainting at the difficultie of the worke, dismayed at their manifold slips, strong corruptions, and little preuailings against them. 2.

Our owne strength is too weake for the worke of holinesse; as to defeat the policies of Satan, to represse and vanquish the lusts of our rebellious hearts & allurements of the world: much more to change and cleanse our hearts, which are by nature and custome in sinne so deeply polluted. If wee haue not faith to beleiue that God will aide, assist, and blesse vs in our endeuours, yea, and doe the whole worke for vs; what courage can we haue to goe about it? What successe are we like to find in it? What shamefull foyles and repulses shall we sustaine? 3.

But setledneſſe in this, that God will perfect his worke begun, causeth men to goe about the practice of mortification with much readinesse, chearefulnesse, ease, stayednesse, and happie speed. Hee will fight manfully against his lusts, and continue in the combate against them, who is assured of victorie from God in the end. It is a great heartning to resist euill, or to doe any good dutie, when we beleiue God will bee with vs, in the one and in the other, to giue vs helpe against our enemies, and to inable vs vnto the worke: and that worke must needs prosper that 4.

God will forward, and succeed well, that hee will bring to perfection.

The promises of God concerning spirituall blessings are so linked together, that whosoeuer beliueth not euery one aright, hee cannot beliue any one stedfastly as hee ought. He shall many times be in doubt of the remission of his sinnes, and in feare of falling away, who hath not learned to rest vpon God for the grace of sanctification, no lesse then for the pardon of his offences: for the certaintie of both these is like, if it be well considered.

The acts of faith about the promises of sanctification.

The acts of Faith concerning these promises bee these and such like.

First, It acquaints a man with his emptinesse of grace, the strength of his inbred corruptions, how deepe they haue eaten, how fast they sticke, how vnable he is to crucifie his inordinate affections, or to repaire the decayed Image of God in him, and that he is in wofull case, vnlesse the Lord put to his helping hand. Faith in this act doth not properly worke vpon the promise, but prepares the heart thereunto. And sure it is a worthy lesson: for the serious thought of this matter is exceeding forcible to abase and humble him in his owne eyes, and so wholly to driue him out of himselfe. For hee perceiueth, hee is as strongly bound by the tyrannie of sinne to perpetuall slaueric, as by the guilt of sinne to the danger of condemnation. Could he get pardon for sinne, what would this profit, so as hee lieth still vnder the power and dominion of sinne, from which hee hath no abilitie to deliuer his soule. If a man labour of some painfull, loathsome incurable disease, though in many things hee bee aduanced, this will pull downe conceits of greatnesse: and when a Christian comes to see, how many dangerous, noysome, spirituall diseases he laboureth vnder, he is not lightly affected with it: no, he abhorreth himselfe, and crieth out, *O miserable wretch that I am, who shall deliuer me from this body of death*, how shall I bee cured of these maladies. Hereby

Rom 7 24.

also

alſo he is drawne in all his purpoſes and reſolutions to denie himſelfe, and to relie vpon the power of the Lord, who only remaynes victorious. Hee purpoſeth, but through the might of God: which cauſeth earneſt and heartie praver to bee ſtrengthened vnto, and eſtabliſhed in that which is good. *I will keepe thy ſtatutes: O forſake mee not vtterly. I haue ſtucke vnto thy Teſtimonies: O Lord, put me not to ſhame. I will runne the way of thy Commandements, when thou ſhalt enlarge my heart, Teach me, O Lord, the way of thy ſtatutes, and I ſhall keepe it vnto the end. Giue mee vnderſtanding and I ſhall keepe thy Law, yea, I will obſerue it with my whole heart. Make me to goe in the path of thy Commandements, for therein doe I delight. Incline my heart to thy teſtimonies, and not to couetouſneſſe. Hold vp my goings in thy paths, that my footſteps ſlip not.* Purpoſes thus grounded bring forth holy performances: but when they are taken vp without conſideration of our frailtie, and we relie not vpon Chriſt for his grace and aſſiſtance, they quickly vaniſh and come to nothing. In the time of ſickneſſe, danger, diſgrace, we make faire promiſes to amend what is amiſſe, and reforme things out of order: but when the rod is remoued, ſhortly all is cleane forgotten. What may be the reaſon? We ſtand vpon our owne feet, preſume to goe alone, of our ſelues, by our owne ſtrength, and then no maruell if we fall and catch many a knocke.

Pſal 119.8.

*Pſal.*119.32,33.

Verſe 34.

Verſe 35.
*Pſal.*17.5.

Secondly, It ſheweth where the ſtrength is to bee had which we want, and ſtirres vp to a conſcionable, diligent and conſtant vſe of the meanes of grace, that God hath ordained, but lookes vp to him for a bleſſing, and reſteth not in the meanes. Faith is euer hungry, ſenſible of want and emptineſſe, and therefore attends vpon the Lord in the vſe of all ſuch meanes, whereby he is pleaſed to conueigh Chriſt vnto vs for our ſpirituall filling. The labourious Bee is early abroad to gather, when there is an hony fall: and faith is early awake to waite vpon the Lord in his

2.

*Cant.*5.6,7,8.

his ordinances, when hee ſhowres his bleſſings vpon his people. But it knoweth to diſtinguiſh betwixt the ordinances in and by which grace is obtained, and the Author and Giuer of it. And this vrgeth the Beliewer earneſtly to beg the bleſſing of God vpon his owne ordinances, without which they cannot auaile vs.

3. Thirdly, It inciteth to an holy improuement of what graces he hath receiued alreadie, as the readie way to haue them encreaſed. God beſtoweth his gifts of grace in moſt plentifull meaſure, vpon them that are moſt carefull to put them forth to aduantage. *To him that hath*, that is, that vſeth well what he hath receiued, *ſhall be giuen, and hee ſhall haue in abundance.* Grace is giuen freely, not deſerued by workes: but by the appointment of God, he that would increaſe therein, muſt religiouſly imploy what he poſſeſſeth. Men increaſe their ſubſtance by labour and paines, their learning by diligence: and hee that beſt improueth graces receiued, ſhall moſt abound therein.

Luke 19.26. *Math.* 13.12.

4. Fourthly, It fighteth couragiouſly againſt ſin, & crieth inſtantly to the Lord for helpe. Faith wil not yeeld to corruption, be the combate neuer ſo hote and fierie, becauſe it apprehends victorie: neither will it giue the Lord reſt, becauſe it is ſenſible of want, and wearie of ſinne. *Create in mee a cleane heart, O God, and renew a right ſpirit within mee.*

Pſal. 51.10.

5. Fiftly, It ſubmitteth willingly to what courſe the Lord is pleaſed to take for the crucifying of ſinne, and healing of our nature. Looke as the patient yeeldeth himſelfe vnto the Phyſician to be dieted, purged or lanced, for the curing of his maladies and recouery of health: ſo doth the ſoule reſigne it ſelfe by faith into the hands of God the ſpirituall Phyſician of the ſoule, who only is able to heale all diſeaſes, to be dieted, purged, exerciſed as ſeemeth beſt vnto his heauenly wiſdome, only it deſires that ſpirituall maladies may be remoued and health recouered.

Sixtly,

6.

Sixtly, Faith is the band or ſinew whereby we are tied vnto Chriſt the fountaine of grace, and the pipe whereby grace is conueyed from him into the ſoule. Looke what a full treaſure of all ſorts of graces Chriſt hath ſtored vp in him, faith draweth and driueth them out of his fulnes to the vſe of each ſeuerall Chriſtian, euen grace for grace. It fetcheth ſap from the root Chriſt, which maketh euery tree bring forth fruit in it kind, euery Chriſtian in his owne calling. As water brought by pipes from the fountaine to the cocke, doth come faſter or ſlower, as the pipes be wider or narrower, open or ſtopped: ſo grace doth flow from Chriſt into our hearts more or leſſe, as our faith is weaker or ſtronger in degree and meaſure. Faith openeth (as it were) the paſſages of grace, that it may diſtill more plentifully vpon vs. And thus by fetching ſupernaturall efficacie from the death and life of Chriſt, it changeth the heart, creates and infuſeth new principles of action, begetteth a plyable willingneſſe vnto euery thing that is good, and conueigheth both will and ability thereunto: as the medicine curing the vitious ſtomacke, and reſtoring it to health makes it long for wholſome meate, as before for coales and aſhes. By the precious promiſes which wee haue from God (when they are ours by faith) we are made partakers of the diuine nature, or the graces of the Holy Ghoſt.

Acts 15.9.

Iohn 1.16.

Iohn 15.1,5,6.

2.*Pet*.1.4.

The true cauſe why men labour in vaine to practice ſome particular vertue.

The preposterous care and trauell of many wel-affected, is to bee pitied, who ſtudie the practice of this or that vertue, neglecting this cardinall and radicall vertue; as if men ſhould water all the branches of a Tree, and not the root. Faine would they abound and ſhine in patience, meekneſſe, zeale, yet eſtabliſh and root not themſelues in faith, that ſhould maintaine all the reſt. If water come not to the cocke wee vſe to open or amend the pipes or leades that conueigh it from the ſpring: Chriſt is the wel-ſpring of grace, if wee would haue our wants ſupplied we muſt labour ſtedfaſtly to beleiue. All defects in ſan-

sanctification must admonish vs to looke to our faith. Thirst driues men to the Springs of water: cold forceth them to the fire: weakenesse or want of grace should moue vs to come vnto Christ by a liuely faith. *Oh, euery one that thirsteth come yee to the waters.* To giue way to doubting because the graces of Gods Spirit bee weake and feeble in vs, is, as if a man should refuse to eate, because he is faint for want of sustenance.

Esay 55.1.

7. Seuenthly, True faith stirreth vp to thankfulnesse for the beginning of sanctification. *I thank God through Iesus Christ our Lord. So then with the minde I my selfe serue the Law of God.* The least measure of sanctifying grace is in it selfe an vnspeakable benefit, considering the poyson of our corrupt nature; and also a pledge of future fauours to be receiued, till the worke be perfected. God in great wisdome powreth the graces of his Spirit vpon vs by degrees, and doth not perfectly sanctifie vs at once, least we should forget what great things hee doth for vs in forgiuing our daily trespasses, and curing the grieuous and loathsome diseases of our polluted soules: but the beginning of sanctification is an earnest of further grace to be vouchsafed, till the worke bee finished to the praise of his grace, which doth appeare the more, in that the gifts of grace, are communicated by degrees.

7. *Rom.*7.25.

1. *Cor.*1.9. 1. *Thes.*5.24. *Rom.*11.29. *Phil.*1 6.

The meanes to stirre vp to beleiue that God will sanctifie, when we see nothing but discomfort.

1. The way or meanes whereby a Christian may stirre vp his faith to beleiue that God will sanctifie him, when hee seeth nothing but thraldome and sinne preuailing, and feeleth nothing but deadnesse of heart, is this.

First, he must bewaile his spirituall nakednesse, thraldome and vassalage vnder sinne acknowledging his inabilitie to free and deliuer himselfe. Into what miserie and bondage haue I brought my selfe. Thou Lord madest me holy, pure and vpright: But by sinne I sold my selfe vnto the seruice of sinne, from which to this day, I cannot get deliuerance: Euery facultie of soule is deeply infected with that contagious leprosie; the Mind is blinde, vaine, foo-

fooliſh; the will peruerſe and rebellious: all the affections out of order: there is nothing whole or ſound within me. Night and day I am peſtered with ſinfull motions. The deſires of my ſinfull heart bee ſo ſtrong and preuailing, that I am carried head-long to that which is euill. The bodie is wearie after labour, and requires reſt, but ſinne is euer ſtirring, neuer quiet, no not when occaſions be wanting. And that it might appeare out of meaſure ſinfull, it takes occaſion by the commandement, it reſideth the good motions of the Spirit, it diſinableth to euery good worke, it diffuſeth it venome into euery action, and leadeth captiue to the committing of ſinne againſt knowledge and conſcience. The curſed earth is not ſo apt to bee ouer-growne with weedes, bryars, thornes and thiſtles, as the ſoule with luſts, paſſions, diſtempers, worldly cares, and ſinfull delights. The law of the fleſh rebelleth againſt the law of the minde, and carrieth with violence to the workes of darkneſſe. The Gally-ſlaues condition is very hard and miſerable: but the ſpirituall bond-ſlaue is in farre worſe eſtate. No drudgerie ſo baſe as the ſeruice of ſinne, no Tyrant ſo cruell as ſinne, which allowes no reſpite, or time of refreſhing. *O miſerable man that I am, who ſhall deliuer me from this dominion of ſinne, this bodie of death.* I haue deeply defiled my ſelfe by tranſgreſſion, but haue no power to cleanſe my heart: O Lord, I haue defaced thine Image, but cannot repaire it: I haue yeelded the powers of my ſoule to the obedience of ſin, and now I would caſt off that ſubiection and breake thoſe ſnares, I am altogether vnſufficient for it. *When I would doe well, euill is preſent with me:* but I finde no meanes to perfect what I deſire. I cannot deſire good, my will is ſo in bondage: I am not able to crawle about the doing of that which is good, ſuch is my feebleneſſe: but I want no ſtrength to that which is euill, I am apt and readie to goe aſtray. I am inuironed and beſet with ſinne on euery ſide; oh, when ſhall I be ſet at liber-

Rom. 7. 24.

Rom. 7. 21.

tie,

tie, that I might doe the worke of God, and runne the race of his Commandements.

2. Secondly, He must looke to the grace, truth and power of God, who hath promised to sanctifie; to the fulnesse and sufficiencie that is in Christ, the fountaine of grace. He who hath spoken this to mee, Hold me, and I will set thee free, I will circumcise thy heart, wash it, purge it, heale it of all sicknesses and infirmities: he that hath spoken it, is God Almightie, who giueth Being to all visible creatures, and that inuisible world of Spirits: who calleth the things that are not, as if they were: who if there were no print of these things in me, can worke and create them gloriously, as at first he drew this excellent frame of the world out of that confused lumpe, or Masse which hee made of nothing. And as he is great in power, so is he rich in mercie, abourdant in goodnesse and truth; as ready and faithfull to keepe, as hee was free to make the promise. His grace is vnsearchable, his Word purer then siluer seuen times refined. In my selfe I am full of sinne, barren and destitute of grace: but Christ is an ouerflowing fountaine, who hath plentifully filled all that beliene. All the faithfull haue drawne of his fulnesse, and yet his store is no whit diminished O my soule, trust thou in the Lord, and thou shalt be purged from thy filthines, repleniſhed with his grace. Loe, he calleth the thirstie, who bee destitute of all sap and fruit of grace, to come vnto him, that they may be refreshed. The Saints, who haue beene most enriched with varietie of graces, were by nature as poore and destitute as thou art. What they had, they receiued by faith: Belieue as they did, and speed with them. Why crieſt thou out distrustfully by reason of thy barrennesse? Doth the streaming fountaine denie water to the thirstie trauellor? No more doth Christ to the emptie parched soule, that comes vnto him. Thou hast no grace of thy selfe: cleaue vnto him and thou shalt want none that may be for thy good. He filleth the emp-

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tie and satisfieth the poore, that he might be acknowledged the wel-spring of all grace and goodnesse.

Thirdly, He must pray instantly vnto the Lord for sanctifying grace. Faith obtaineth as a poore petitioner, what the Lord promiseth in speciall fauour: nor can it beleiue longer, then it prayeth virtually or actually. O Lord, thou hast promised *to powre water vpon the thirsty, and riuers vpon the dry ground:* I pray thee, wash mee throughly from my filthinesse, and water me bountifully with the dew of thy grace, which may coole and allay the scorching heate of sinne. *Thou hast opened a fountaine to the house of* Dauid, *and to the inhabitants of* Ierusalem *for sinne and for vncleannesse:* let the streames thereof flow vpon my drie and barren soule, that it may be fruitfull in the workes of holinesse. O put thy good Spirit into me, which may be as a fountaine of liuing waters springing vnto eternall life.

3. *Esay* 44.3. & 35.7. *Ioel* 2.28. *Zech* 13.1.

Fourthly, It is good to moue and quicken the heart quietly to rest in the promise, and reioyce in hope. Waite on the Lord, O my soule, and bee glad in him: for hee hath giuen Christ to be thy Sanctification. He is appointed to bee the beginner and finisher of thy holinesse: and surely he will not leaue that worke imperfect, whereunto he is ordained of the Father. Were the progresse of that building commited to thy care and euer-sight, there might bee cause of feare: but since it is laid vpon him, thine onely and all-sufficient Redeemer, there is no place for doubting. Hold him fast, and thou art safe. Lord increase my faith, and keepe me close vnto thee in beleiuing for euermore.

4.

CHAP.

Chap. IIII.

What it is to liue by Faith concerning the promises of euerlasting life.

*Psal.*103.3,4.

AS if it were a light thing, that God should forgiue all our sinnes, and heale our infirmities, he hath giuen promise of euerlasting life to bee conferred of his rich grace vpon them that beliue in Iesus Christ. *God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer beliueth in him, should not perish, but haue euerlasting life.* And Christ hath purchased life euerlasting no lesse for vs, then righteousnesse: *By the blond of Iesus we may be hold to enter into the Holiest, by the new and liuing way which he hath consecrated for vs, through the vaile, that is to say, His flesh. For this cause hee is the Mediatour of the New Testament, that by meanes of death, for the redemption of the transgressions, that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.* And therefore as he is said to haue made *reconciliation for iniquitie*, and to *haue brought in euerlasting righteousnesse:* so also to *haue abolished death, and brought life and immortalitie to light.* And he makes promise of euerlasting life to them that heare and obey his voice. *My sheepe heare my voice, and I know them, and they follow me; And I giue vnto them eternall life, and they shall neuer perish.* In the Gospell wee find eternall life promised vpon condition of faith in Christ; *Beliue on the Lord Iesus Christ, and thou shalt be saued:* and what God promiseth of free grace, that faith doth certainly receiue. Life is promised vpon condition of faith, and by faith wee are quickened, entitled vnto, and made pertakers of life euerlasting. *Hee that beliueth on the Sonne, hath euerlasting life; Hee that heareth my Word, and*

Eternall life is promised. *Iohn* 3.16.

*Heb.*10.19,20.

*Heb.*9.15.

*Dan.*9.24. 2 *Tim.*1.10.

Iohn 10.27,28. *Marke* 16.16. *Acts* 16.31. *Iohn* 6.40. & 20 31. 1 *Iohn* 2.25.

Iohn 3.36.

and beleueth on him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life. *This is the record, that God hath giuen to vs eternall life, and this life is in his Sonne.* *He that hath the Sonne hath life; and he that not the Sonne, hath not life.* If once we be brought to beleiue in Chriſt, life eternall is then begun in vs. *This is life eternall, to know* (that is, with the knowledge of faith) *thee to be the onely true God, and Ieſus Chriſt whom thou haſt ſent.* *For Chriſt is our life, who dwels in our hearts by faith:* and therefore whoſoeuer beleiue in him, haue life through and with him. And this life is not another, but one in ſubſtance with that bleſſed and glorious eſtate, which the Saints enioy in Heauen, though different in degree. Againe, when firſt we beleiue, then wee are intituled to life euerlaſting, and ſo haue the accompliſhment of glorie in reſpect of right and proprietie. *Bleſſed bee the God and Father of our Lord Ieſus Chriſt, which according to his abundant mercy, hath begotten vs againe vnto a liuely hope, by the reſurrection of Ieſus from the dead, To an inheritance incorruptible, and vndefiled, and that fadeth not away.* *That being iuſtified by his grace, wee ſhould be made heires according to the hope of eternall life.* *For if when we were enemies, we were reconciled to God, by the death of his Sonne: much more being reconciled, wee ſhall be ſaued by his life.* *They which receiue abundance of grace, and of the gift of righteouſneſſe, ſhall raigne in life by one Ieſus Chriſt.* To an earthly inheritance title followeth vpon the birth; to the ſpirituall vpon our Adoption. But when wee beleiue in Chriſt, wee are then made the Sonnes of God by Adoption, yea, ſonnes accepted. *To as many as receiued him, to them gaue he priuiledge to become the Sonnes of God, euen to them that beleiue on his Name.* *Behold, what manner of loue the Father hath beſtowed vpon vs, that wee ſhould bee called the Sonnes of God.* *Beloued, now are wee the Sonnes of*

Iohn 5.24.

1 *Iohn* 5.11, 12, 13.

Iohn 17.3.

Col. 3.4. *Ephes.* 3.17.

1. *Pet.* 1.3.4.

Titus 3.7.

Rom. 5.10. *Verſe* 17.

Ephes. 1.6. *Iohn* 1.12.

1. *Iohn* 3.1,2.

Gal.3.26,29. God, and it doth not yet appeare, what we shall be. For ye are all the children of God by faith in Christ Iesus, &c. And if yee be Christs, then are yee Abrahams seed, and heires according to the promise.

Gal.4.4,5. When the fulnesse of time was come, God sent forth his Sonne made of a woman, made vnder the Law, to redeeme them that are vnder the Law, that wee might receiue the adoption of Sonnes.

Verse 7. Wherefore thou art no more a seruant, but a sonne; and if a sonne, then an heire of God through Christ.

Rom 8.14. For as many as are led by the Spirit of God, they are the sonnes of God, &c.

Verse 17. And if children, then heires, heires of God, and ioynt heires with Christ. And for this cause the faithfull are called *the Church of the first begotten, whose names are writt nin Heauen.* Now if eternall life be promised in the Gospell, purchased by Christ, and in right and title belong vnto the faithfull, wee may conclude it is our part and dutie to beliue in God through Iesus Christ, as well for the obtaining of eternall life to be giuen of grace, as the forgiueneſſe of our sinnes.

Heb.12.23. Therefore wee must belieue it.

It is very necessary to belieue it.

1.

Heb.10.35,36. And this is is necessarie, that we might with the more quietnesse of Minde beare the afflictions and worldly losses, the troubles and persecutions, which befall vs in this world. *Cast not away therefore your confidence, which hath great recompence of reward: for yee haue need of patience, that after yee haue done the will of God, yee might receiue the promise.* Abraham is commended in Scripture, that he left his friends, his natiue Countrie, and all earthly hopes there, which were not small, and came to dwell in a strange Land, as a Pilgrime, where he

Heb.11.8,9,10. suffered many iniuries, and was exercised with many troubles of sundry kinds: all which he endured with inuincible patience, by the hope and desire of eternall life, and that heauenly Countrie whereunto hee was called. The hope of Heauen is the firme and sure anchor of the soule, to sustaine and stablish it that it bee not tossed vp and

Heb.6 19. downe and ouer-whelmed with reproaches and indignities

ties offered with the worldly losses & miseries of this life.

It serues also to establish our hearts against sundry worldly cares and feares, affectation of earthly greatnesse and carking for earthly necessaries. For why should we admire the glory of this life, when most excellent glory, riches and happinesse ioyned with it, is prepared and giuen vs through faith in Christ? Why should we doubt of earthly necessaries, when God hath bequeathed vnto vs an heauenly kingdome. Faith in Christ to receiue an incorruptible crowne of glory will moderate desires of earthly things, that wee shall neither admire, nor aspire after great things below, nor basely distrust the Lord for supply of what he knowes meete and conuenient for vs. *Feare not little flocke, for it is your Fathers good pleasure to giue you the Kingdome.* Luk. 12.32.

3. If wee keepe Heauen in our eye, and looke to the high price of our calling, wee shall fight couragiously, and runne with patience, notwithstanding all opposition. What can daunt him in the wayes of godlinesse, or make him slacke his pace, who runnes to obtaine not a corruptible, but an incorruptible crowne? *By faith some were tortured, not accepting deliuerance, that they might obtaine a better resurrection. Let vs runne with patience vnto the race that is set before vs, Looking vnto Iesus, the Author and finisher of our faith, who for the ioy that was set before him, endured the crosse, despising the shame, and is set downe at the right hand of the throne of God.* 1. Cor. 9.25. Heb. 11.35. Heb. 12.1.2.

The acts of faith concerning these promises be these. The acts of faith concerning these promises.

First, As an humble petitioner it receiueth and layeth hold vpon saluation it selfe promised, which wee haue of Gods grace, as well as any benefite tending thereunto. As we are iustified by faith, so wee are saued by faith, not in respect of present saluation or redemption, whereof here we are partakers, but in respect of glorification to come, in due time to be reuealed. *Beliue on the Lord Iesus, and thou shalt bee saued. By faith wee haue accesse into this* 1. Eph. 2.8. Act. 16.31.

Rom. 5. 2. *grace, wherein wee ſtand, and reioyce in the hope of glory.* When the Apoſtle ſaith, *With the heart Man beliueth vnto righteouſneſſe, and with the mouth confeſſion is made vnto ſaluation.* *Rom.* 10. 10. He doth not ſo diſtinguiſh theſe two, as if faith were the cauſe of righteouſnes, confeſſion of ſaluation; or as if faith were ſufficient to righteouſnes, but not to ſaluation: for hee had often ſaid, *that wee are ſaued by faith, that the promiſe is by faith:* *Rom.* 4 16. But he deſcribes the qualification of that faith which iuſtifyeth and ſaueth, namely, that it is a ſtedfaſt affiance, that flyeth to God by heartie ſupplication, and breaketh forth into profeſſion of Gods name. The promiſe is, *Whoſoeuer ſhall call vpon the name of the Lord ſhall be ſaued:* *Rom.* 10. 11. and faith herein, flyeth to the throne of grace with ardent ſupplications, and layeth hold of ſaluation promiſed of grace.

2. Secondly, Faith doth not begin to apprehend life, and then leaue it it to works, that we might attain the accõpliſhment by thẽ, but it doth euer reſt vpon the promiſe, vntill we come to enioy it. Heauen is an inheritance freely vouchſafed to the adopted ſonnes of God, whoſe intereſt vnto it commeth by beleiuing, not by working. *The gift of God is eternall life through Ieſus Chriſt our Lord:* *Rom.* 6, 23. & if it be a gift of meere fauour, it cannot be of workes. *If the inheritance be of the Law, it is no more of promiſe: but God gaue it to* Abraham *by promiſe.* *Eph.* 2. 8. 9. 10. *Gal.* 3. 18. And that which God will doe about his children in the day of iudgement, is called mercy. *The Lord ſhew mercy to* Oneſiphorus *in that day.* 2. *Tim.* 1. 18. The immediate cauſe of life is Gods grace, as the immediate cauſe of death is ſin. But if life be of grace, it is by faith. We are kept by the power of God through faith vnto ſaluation. *Rom.* 5. 21. So that our faith neuer giues ouer, till wee come to bee actually poſſeſſed of the immortall and vndefiled inheritance, reſerued for vs in Heauen. 1. *Pet.* 1. 5.

3. Thirdly, By faith we receiue the promiſed Spirit, as the earneſt of our inheritance, vntill the redemption of the purchaſed poſſeſſion. *Becauſe ye are ſonnes, God hath* *Gal.* 3. 14.

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ſent forth the Spirit of his Sonne into your hearts, crying, Abba Father. The holy Ghoſt doth firſt infuſe the grace of faith into our hearts, whereby we beleeue: but beleeuing, and being made the ſonnes of God, wee receiue the Spirit more fully and manifeſtly, dwelling in vs to ſanctification, and aſſurance of our Redemption. By the benefite of the holy Ghoſt faith ſpringeth in vs, by which faith the abundance of the ſelfe-ſame ſpirit is increaſed: and ſo of a greater faith, is ſtill made a greater increaſe of the Spirit. *In whom after yee beleeued, yee were ſealed with the Spirit of promiſe. He that beleeueth, out of his belly, ſhall flow riuers of liuing water.* And theſe gifts of the Spirit, which we receiue by faith from Chriſt our Head, are the beginnings of that glorious life we expect and looke for; one in ſubſtance, different in degrees: and according to the meaſure of grace receiued, ſo is the life of glory begunne in vs.

Ezek. 34.29. *Gal.* 4 6. *Rom.* 8.15. *Ephe.* 1.13. *Iohn.* 7.38.

Fourthly, Faith in the promiſes of euerlaſting life, leadeth forward in the pathes of peace and righteouſnes: It mortifyeth corruption, ſtudyeth holineſſe, raiſeth the heart to things aboue, and directeth the conuerſation, according to the pollicie of the new *Ieruſalem.* Life eternall is not giuen for workes, but it is the good pleaſure of God, that his children ſhould be holy and exerciſe themſelues in all good workes. *If yee through the Spirit doe mortifie the deeds of the body, yee ſhall liue. He that ſoweth to the Spirit, ſhall of the Spirit reape life euerlaſting. Bleſſed are the pure in heart, for they ſhall ſee God. Follow peace with all men, and holineſſe, without which no man ſhall ſee the Lord. Charge them that be rich in this world, that they bee not high minded, nor truſt in vncertaine riches, but in the liuing God, who giueth richly all things to inioy. That they doe good, that they be rich in good workes ready to diſtribute, willing to communicate; Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may lay hold*

4.

Math. 6.11. *Rom.* 8.13. *Gal.* 6.8. *Math.* 5 8. *Heb.* 12. 14. 1. *Tim.* 6.17.18. 19.

hold on eternall life. But yee beloued, building vp your selues in your most holy faith, praying in the holy Ghost, keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ vnto eternall life. Come yee blessed of my Father, inherit the kingdome prepared for you from the foundation of the world. For I was hungred, and yee gaue mee meate, &c. These and such like passages of Scripture shew, not the cause why, but the qualification of the persons vnto whom; not how it is deserued, but what doth precede the bestowing of life eternall. And faith that looketh for that blessed hope and layeth hold vpon the promise of that heauenly and incorruptible inheritance, lifteth vp the heart into Heauen, kindleth loue, inflameth with zeale, encourageth against difficulties, and inciteth to run the way of Gods Commandements. If probable hope of great aduantage drawes on the Merchant to vndertake a long and tedious voyage by Sea, notwithstanding the many casualties and perils wherewith it is beset: faith in the assured promises of God concerning saluation, will set a man forward in his Christian iourney, hold him on in his way with courage and chearefulnesse; and hearten him to the workes of godlinesse, notwithstanding the temptations of Satan, the allurements of the world, or oppositions of the flesh to the contrarie. *Our conuersation is in Heauen, from whence also wee looke for the Sauiour, the Lord Iesus Christ. Wee giue thankes to God, and since wee heard of your faith in Christ Iesus, and of the loue which yee haue to all the Saints, For the hope which is laid vp for you in Heauen.* By faith *Abraham, Isaac,* and *Iacob* confessed that they were pilgrimes and strangers on the earth, and hauing oportunitie would not returne into their owne countrey, because they desired a better countrey, that is, an heauenly.

Iude verse 20. 21.
Iam. 1. 12. 25.
Math. 25. 34. 35.
Phil. 3. 20.
Col. 1. 3. 4. 5.
Heb. 11. 13 14. 15. 16.

5. Fiftly, It seeketh to get our title confirmed and assured to the conscience by euidence and earnest or pawne;

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it exerciſeth it ſelfe vpon the many gratious promiſes, whereby God doth freely paſſe it vpon vs, and earneſtly beggeth the powerfull effectuall inhabitation of the Spirit to ſtampe and imprint the Image of Chriſt more and more vpon the ſoule; it peruſeth it euidence againe and againe, and nouriſheth the motions, ſtirreth vp the graces of the Spirit, which is the earneſt pennie and ſeale of the promiſed inheritance. If Men make an earthly purchaſe, they wil ſpare no coſt or labour to get it aſſured, they will haue good euidence, fine and recouerie and take what courſe in time may exempt it from claime; and faith receiuing the promiſe of this purchaſed inheritance, will not reſt in vncertainties or preſumptions but doth trauaile to haue it aſſuredly paſſed and made vpon the ſoule. *Pſ.* 119.5.6.

Sixtly, It ſtriueth to enter the poſſeſſion of this heauenly kingdome by degrees. Men that purchaſe an inheritance to come in hereafter, they are glad if any part fall into their hands for the preſent, or if they can get ſome by parcels, before the whole be poſſeſſed. Fulneſſe of glory is reſerued to the life to come: but beginnings of glory, peace of conſcience, ioy in the holy Ghoſt, and ſanctification of the Spirit, are vouchſafed here. Grace is the beginning of glory, and glory the perfection of grace. According to the meaſure of grace receiued, and as we grow vp in Sanctification, ſo wee enter vpon the poſſeſſion of our eternall inheritance. And true liuely faith doth couet grace more and more and draw vnto it ſelfe from Chriſts fulneſſe. *Phil.* 3.10.12. 13.

Seuenthly, It earneſtly deſires and longeth after the full accompliſhment of glory. *Our ſelues alſo which haue the firſt fruits of the Spirit, euen wee our ſelues groane within our ſelues, waiting for the Adoption, to-wit, the redemption of the Body. I deſire to depart, and to be with Chriſt, which is farre better.* Saluation is the end of faith: Heauen the habitation or home of the faithfull. *Rom.* 8.23. *Phil.* 1.23.

2. Cor. 5. 2. *For in this we grone earneſtly, deſiring to be clothed vpon with our houſe, which is from Heauen.* Naturall bodies moue to their proper place; all liuing things couet perfection in their kind: heauen is the proper place and condition of the faithfull, life euerlaſting the perfection of faith: therefore if faith bee liuely; it longeth after the fruition of glory, and full poſſeſſion of the promiſed inheritance.

8. Eightly, It aſſureth that wee are made heire of euerlaſting life, to which God of his grace will bring vs in his time appointed. 1 Iohn 3. 1. *Behold what loue the Father hath beſtowed vpon vs, that we ſhould be called the ſons of God.* Verſe 2. *Beloued, now are wee the ſonnes of God, and it doth not yet appeare what we ſhall be:* Verſe 14. *We know that we haue paſſed from death vnto life, becauſe we loue the brethren.* Neither doth the manner of ſpeaking ſauour of ought but certaintie, neither could it agree with the grauitie of the Apoſtle to ſpeake ſo indefinitely, ſo indeterminately of that, whereof hee had no certaine ground, no firme reſolution, but onely ſome likely gueſſe, or coniecturall hope. And grant it of *Iohn* & the Apoſtles that they knew their owne Adoption, and we may inferre, that this knowledge is a priuiledge of all belieuers in their meaſure as well as theirs. For the faith whereby they were aſſured, 2. Pet. 1. 1. Rom. 8. 34. 35. 36 37. 1. Iohn 5. 2. Rom. 5. 1. 2. 3. was ordinarie; the grounds of aſſurance common to them with all true belieuers; the benefite it ſelfe generall, not in any ſpeciall manner appropriated. What promiſes ſoeuer concerning life and happineſſe were made to the Apoſtles, the ſame are made to all belieuers, and confirmed and ſealed vnto them after the ſame manner. For they Eph 4. 4. 5. 6. haue all one God, one Chriſt, one Spirite they are vnder one Couenant, and liue by the ſame faith. The Adoption of Belieuers is confirmed on Gods part vnto them by his word, ſeales, oath, pledge and witneſſe of his Spirit with the graces thereof. And what God ſo ſufficiently confirmeth, we by faith may receiue it: for faith

inableth

inableth vs to believe what God reuealeth. Faith giueth assurance, but euery believer is not assured in himselfe, nor is any assurance in this life, so certaine, that it is neuer intermixed, nor disturbed with doubtings. There is a state in which faith sheweth it selfe, rather in earnest longings and paintings after mercy, then in certaine apprehension of it: there is a state of infancie, a state of temptation and spirituall conflict, in which the soule cannot attaine this certaintie and assurance. And euen in the growen and confirmed state the believer must not looke to walke on smoothly without any rubs, or to enioy perfect assurance without doubtings and assaults. The assurance of this believer is an assurance aiming and striuing after assurance; an assurance wrestling and combating with many assaults: an assurance which labours with continuall weakenes and lookes not to come to perfection but by temptations. But of this before.

God in great mercy doth vouchsafe to his Adopted sonnes many excellent royalties in this life. They are most pretious vnto him, His *chiefe treasure*, His *loue for delights*, his *peculiar people*, *the lot of his inheritance*, his *chosen*, his *hidden ones his iewels*. Hee that toucheth them, toucheth the apple of his eye. They are his Beloued, as the signet vpon his right hand. Hee dwelleth with them, he followeth them whither soeuer they goe; hee stands at their right hand, and holds them vp by it. Hee couers them vnder his pauillion, hee keepes their feete, hee counts their wandrings, hee numbreth their heires, hee obserues their sighes, is moued with compassion vpon their complaints, hee is the shield of their helpe, the sword of their excellencie, and the God of all grace, who will fulfill all their necessities. Hee is their hope, their helpe, their health, their rocke, their refuge, the Father of mercies and God of all consolation. Hee will teach them in the way that they should choose, and make them perfect in good workes:

Psal. 31. 22. *and* 77. 7. *Psal.* 42. 5. *and* 43. 3. *Exod.* 19. 5. *Psal.* 135. 4. *Cant.* 7. 6. *Psa.* 16. 5. *Deut* 32. 9. *Psal.* 83. 3. *Mal.* 3. 17. *Zech.* 2. 8. *Psal.* 108. 6. *and* 127. 2. *Cant.* 8. 6. *Esay* 49. 16. *Ioh.* 14. 23. *Ios.* 1. 9. *Psal.* 109. 31. *and* 12. 5. *Psal.* 73. 23. *Psal.* 27. 5. 1. *Sam* 2. 9. *Psalm* 56. 8. *Math.* 10. 30. *Psal.* 38. 9. *Ier.* 31. 10. *Deut.* 33. 23. 1. *Pet.* 5. 10. *Phil.* 4. 19. *Psal.* 62. 2. 6. 7. *and* 71. 5. *Ioel* 3. 16. 2. *Cor.* 1. 3. *Psal.* 25 12. *Heb.* 13. 21. *Exo.* 29. 46. *Reue.* 21. 3 2. *Chron* 16. 9. *Psal.* 37 4. *and* 145. 19. *Prou.* 10. 24.

workes: He will eſtabliſh them in euery good word and worke, he will walke with them, his eye is euer vpon them for good, and he will giue them their hearts deſire. They haue the Angels of God to miniſter vnto them for their ſafeguard and protection; they haue dominion ouer the creatures of the earth, and the free vſe of them, both for neceſſitie and delight. This is a true ſaying; The charter anciently giuen by that great Lord of all at our firſt conuerſion, touching the vſe of his creatures, was forfeited into the hands of the Doner by *Adams* fall. But it is reſtored and renewed by Chriſt to them who are honoured with the Adoption. The heires of heauen are the right inheritors of the earth. The Sonnes of God, by Adoption are Brethren and Coheires with Chriſt whom the Father hath appointed heire of all things: and hence ariſeth vnto them the holy vſe of the creatures, and miniſterie of the Angells. Are chaſtiſements needfull or behooffull for them? *He will correct them in meaſure, for a moment for good*, to take away ſinne: but his *louing kindneſſe he will not take from them, nor ſuffer his faithfulneſſe to faile.* Are they loaded with reproaches for righteouſneſſe ſake? *The Spirit of glorie, and of God ſhall reſt vpon them.* In a word whatſoeuer may happen, *All things ſhall worke together for the beſt vnto them.* And ſeeing God hath prepared and promiſed ſuch excellent priuiledges vnto his children in this life, hence it is, that faith reſteth vpon his grace to receiue from him whatſoeuer may be good and profitable for them. *O how great is the goodneſſe, which thou haſt laid vp for them that feare thee: which thou haſt wrought for them that truſt in thee, before the ſonnes of men? Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keepe them ſecretly in a pauilion, from the ſtrife of tongues. How excellent is thy louing kindneſſe, O Lord; therefore the children of men put their truſt vnder the ſhadow of thy wings. They ſhall bee abundantly ſatisfied with the fulneſſe*

Heb. 1. 14.
Pſal 34 7.
1. *Cor.* 3. 22. 23.
Heb. 2. 7. 8.
1. *Tim* 4. 2. 3.

Rom. 8. 17.

Heb. 1. 2.

Iere. 46. 28.
Eſay. 54. 8.
Heb. 12. 10, 11.
Ier. 24. 5.
Eſay 27. 9.
Pſal. 89. 31. 32.
1. *Pet* 4. 14.
Rom. 8. 28.

Acts of Faith that ariſe from the priuiledges of the godly.

Pſal. 31. 19.

Verſe 20.

Pſal. 36. 7.

verſe. 8.

neſſe of thy houſe : and thou ſhalt make them drinke of the riuer of thy pleaſures. The Lord is my ſhepheard, I ſhall not want. He ſhall leade his flocke like a ſhepheard: he ſhall gather the lambes with his arme, and cary them in this boſome, and ſhall gently lead thoſe that are with young. What can they want, who haue god to be their Father, to prouide for them, and protect them; to bleſſe them and dwell with them; to ſuccour them, and ſupply them with all needfull bleſſings ſpirituall and bodily, in fitteſt ſeaſon: whoſe eare is open to their deſires, whoſe compaſſions exceed the tendernes of a mother to her ſucking babe: who hath choſen them to be his owne proper good which he loueth, and keepeth in ſtore for himſelfe and for ſpeciall vſe. *Thou* Iſrael *art my ſeruant*, Iacob *whom I haue choſen, the ſeed of* Abraham *my friend. Thou whom I haue taken from the ends of the earth, and called thee from the chiefe men thereof, and ſaid vnto thee; Thou art my ſeruant, I haue choſen thee, and not caſt thee away. Feare thou not, for I am with thee: bee not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee, yea, I will vphold thee with the right hand of my righteouſneſſe. When the poore and needie ſeeke water, and there is none, and their tongue faileth for thirſt, I the Lord will heare them, I the Lord of* Iſrael *will not forſake them. I will open riuers in the high places, and fountaines in the midſt of the valleys: I will make the wilderneſſe a poole of water, and the dry land ſprings of water.*

Pſal. 23. 1.
Eſay 40 11.
Pſal. 146. 5, 6, 7, 8, 9.
Leuit. 26. 12.
2. Cor. 6, 16.
Prou. 10, 24.
Eſay 49. 15, 16.
Deut. 14. 2.
Eſay 41 8, 9.
Verſe 10.
Verſe 17.
Verſe 18.

Secondly, It petitioneth inſtantly for ſuccour. For it ſeeth in God whatſoeuer it needeth or deſireth, and will neuer ceaſe to ſeeke reliefe. The more confident it is to obtaine, the more importunate it will bee in ſuing. Oile put to the fire cauſeth the flame to aſcend: and the promiſes of helpe and ſuccour receiued by faith, put life and vigour into the petitions of faith. *Heare, O Lord, when I cry with my voice: haue mercy alſo vpon mee, and anſwere*

2.

Pſal. 27. 7, 8.
Verſe 9.

swere me. Hide not thy face farre from me, put not thy seruant away in anger: thou hast beene my helpe, leaue me not, neither forsake me, O God of my saluation. Vnto
Psal.28.1,2. *thee will I cry, O Lord, my rocke, be not silent to me, lest if thou be silent to me, I become like them that goe downe into the pit. Heare the voice of my supplications, when I cry vnto thee: when I lift vp my hands towards thy holy Oracle. With-hold not thou thy tender mercies from me,*
Psal 40.11. *O Lord; let thy louing kindnesse, and thy truth continually preserue me.*

3. Thirdly, It receiueth earthly blessings as gifts of the couenant and part of his childes portion. God vouchsafeth outward things to wicked men of common bountie; but to his children the blessings of this life bee tokens of his loue and speciall good-will, and so receiued and embraced by faith. For substance the gift is one, both to the Iust and vniust: but in respect of the cause, possession and vse, there is great difference: which is discerned by faith, though it cannot be seene with the eye. *I will euen*
Hosea 2.20, 21,22. *betroth thee vnto me in faithfulnesse, and thou shalt know the Lord. And it shall come to passe in that day, I will heare, saith the Lord, I will heare the Heauens, and they shall heare the Earth, and the Earth shall heare the Corne, and the Wine, and the Oile, and they shall heare* Iezreel.

4. Fourthly, Faith in these and the foresaid promises doth greatly enlarge the heart towards God, and stirreth vp to a serious and earnest studie of holinesse. If a Christian be much in the meditation of Gods singular goodnesse towards him euery manner of way, aboue all that he could possibly aske or thinke, it will euen constraine him to yeeld vp himselfe wholy vnto God in all manner of godly
Psal.26.2,3. conuersation. *Examine me, O Lord, and proue me; try my reines and my heart: For thy louing kindnesse is before mine eyes: and I haue walked in thy truth.*

5. Fiftly, It doth inwardly quiet and cheere the heart in the midst of manifold outward discouragements, troubles

bles and perſecutions in the world. Hope of glorie in due time to be reuealed, and of continuall ſupply of all good things from God in the meane ſpace to bee freely giuen, will ſtabliſh the heart with ſtrong conſolation, and cauſe an outward profeſſion of ioy, to the glory of God, the encouragement of other faithfull people, and the amazement of the wicked. This is to bee ſeene in the liues and deaths of Gods faithfull ſeruants, who tooke ioyfully the ſpoiling of their goods, knowing in themſelues that they had in Heauen a better, and an enduring ſubſtance; who for this hope, *endured the croſſe, and deſpiſed ſhame*, as is teſtified of our Sauiour himſelfe. *By faith*, Moſes *when he was come to yeares, refuſed to be called the ſonne of* Pharoahs *daughter; chuſing rather to ſuffer affliction with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon: Eſteeming the reproach of Chriſt greater riches then the treaſures of* Egypt: *for he had reſpect vnto the recompence of reward. By faith others were tortured, not accepting deliuerance, that they might obtaine a better reſurrection.*

*Heb.*10.34.

*Heb.*12.2.

*Heb.*11.24,25, 26.

*Heb.*11.35.

The way or meanes to ſtirre vp faith in theſe promiſes, is;

The meanes to ſtirre vp faith in theſe promiſes.

I.

Firſt, to humble our ſelues vnfainedly in reſpect of our miſerable and accurſed eſtate by ſinne, and former careleſſeneſſe to ſeeke mercie, enter poſſeſſion and get aſſured euidence of that euerlaſting inheritance. "Woe is mee, "how I am fallen from that ſtate of bleſſednеſſe wherein "I was firſt created, into a moſt miſerable and accurſed "condition? I haue grieuouſly ſinned, and God is "highly prouoked, the ſentence of the Law is alreadie "gone forth, I am ſhut vp vnder wrath, and if I haue my "deſert, I can expect nothing but the terrible execution "of fearefull vengeance denounced. Mortalitie as a "worme corrupteth my bodie: ignorance and luſt ty-"rannize in my ſoule: my condition is expoſed to a "thouſand vanities and weariſome courſes; and through "feare

Heb. 2, 15.

" feare of death the vpshot of euils, I am subiect to bon-
" dage all my life. In my first estate I was made far aboue
" all visible Creatures, and by free bountie lifted vp
" to bee the Fauourite of the most High God: but by
" wilfull disobedience, I am fallen into Gods displeasure,
" and lie prisoner vnder the reuenging iustice of the law.
" Nor is my wretched condition worse then my care-
" lesnesse to be deliuered from it. The bruite beasts take
" it as a grieuous thing to bee ensnared and taken: but I
" haue delighted in bondage, and counted it a libertie to
" liue a slaue to Satan, and to follow things and courses
" pleasing corrupt nature. Thou Lord of thine infinite grace hast proclaimed libertie, published peace, and made offer of a better state and condition in Christ, then what I formerly lost in *Adam:* But I preferred spirituall thraldome to libertie, death to life, and chose rather to follow the temptations of Satan, and to fulfill the lusts of the flesh, then to come vnto Christ that I might be saued. The men of this world are wise in their generation to accept of earthly commodities when they bee offered, and not to put by the opportunitie: but when the Lord hath made promise of euerlasting life, if I would renounce the pleasures of sinne, and foregoe the vanities of this world, I haue followed vanitie and neglected mercie, I haue dispised the great saluation, and walked in the paths of death and condemnation. O Lord, it is thine owne worke of grace in me, that euer I did bethinke my selfe of the danger of my course, and repent to lay hold vpon the promises of life. Nor hath my slouth and negligence to seeke euidence, get assurance, and enter possession of that glorious inheritance, by growing vp in peace, ioy, holinesse and sanctification, been lesse odious, then former carelessenesse. Since I haue been enlightned, and tasted of the heauenly gift, I haue sleighted the promises of mercy, which should haue been my continuall meditation; I haue neglected to get and keepe the holy spirit, holy in it selfe, making

king them holy in whom as temples it dwelleth, the ſeale and carneſt of the promiſed inheritance. Ah, what a dwarfe am I in holineſſe and ſanctification? for theſe many yeares how little haue I gained? My ſpirituall ſight is exceeding dimme, my paſſions boiſterous, my heart vnquiet, my thoughts euill, my nature corrupt. I am dull to good, apt to ſinne, feeble and of no power to withſtand temptations, ſhaken with many feares touching my ſaluation, ſoone vnſetled and remoued from ſtedfaſtneſſe by any contrarie oppoſition, fartheſt to ſeeke for euidence and aſſurance when I ſtand in greateſt need. All this is come vpon me through mine owne fooliſhneſſe: becauſe I haue not acquainted my ſelfe with the promiſes of grace, nouriſhed the motions of the Spirit, carefully improued the gifts receiued, endeauoured after perfection, and laboured to bee ſealed more and more with the promiſed Spirit. What might I haue growen vnto in Chriſt, if I had inſtantly deſired the Spirit of Grace of him who giueth it, heeded the inſpirations and ſuggeſtions of it, and by all conſcionable meanes? ſought increaſe of grace, and aſſurance of ſaluation? Long ere now I might haue attained fulneſſe of ſpirituall wiſdome and vnderſtanding, ſtrength of faith, power of grace, ſweet communion and fellowſhip with God, libertie and freedome to walke with God, comfortable poſſeſſion in part, and good aſſurance of eternall life in due time to bee accompliſhed: whereas by reaſon of ſloth and negligence the powers of grace are ſo enfeebled, that I can ſcarce breathe, ſigh, crawle in the way to Heauen, my heart is deſolate, I am a ſtranger to the comforts of godlineſſe, terrified with the remembrance of death, readie to faint at the apprehenſion of trouble and danger, and continually diſquieted with feares and doubts touching mine owne ſaluation, if the world with the things thereof haue not caſt mee into the ſleepe of ſecuritie for a ſeaſon. The ſlothfull man is iuſtly condemned, who had rather ſtarue in Summer for lacke of bread,

bread, then plough in winter because of the cold: Wee censure him that had rather go lame and crooked as long as hee liueth, then bee at a little paine to moue an aking ioynt. He is worthily accounted improuident, who neglecting to gather in his writings, or sue out fine and recouerie, will hazard the losse of his whole inheritance. My folly hath exceeded herein, who to liue in peace and quiet with sinne, haue impouerished my soule, impaired my stocke of grace, wounded my conscience, depriued my selfe of many rich priuiledges of grace, which I might haue enioyed, weakened my title to mine euerlasting inheritance, and beene contented to creepe feebly towards the heauenly *Canaan*; thinking it better to keepe where I was with quiet, then to make my condition, by still dealing with my selfe too too restlesse. The sluggards shamelesse excuse hath fearefully bewitched me; *Better is an handfull with ease, then both hands full with trauell and vexation of Spirit.* The more excellent the inheritance I hope for is, the more detestable is my sluggishnes and folly, that I haue not earnestly sought to make it sure vnto my selfe, and entred possession thereof so farre as in this life is giuen of grace.

Eccles.4.6.

2. Secondly, We must incite and stirre vp our selues to receiue the promises of euerlasting life, by consideration of the free and rich grace of God, his truth and faithfulnesse, the sufficiencie of Christs merits and greatnesse, excellencie and worth of the benefit promised. "Awake, my "soule, why sleepest thou; arise, and lay hold vpon the "promises of life, which God of his great mercy in Iesus "Christ doth offer vnto thee in the Gospell. Be not dismayed by reason of thine vnworthinesse, for the promise is of grace, freely offered, and freely giuen to them "that be most vnworthy in their owne eyes. Thou art "vnworthy of the least crumme of mercy, but of his rich "mercie God hath made promise of highest aduancement vnto thee, if thou wilt embrace it. *I will be a*

2. Cor. 6. 18.

Father

Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty. He that ouercommeth shall inherit all things; And I will be his God, & he shall be my sonne. Apoc. 21. 7.
And it shall be in the place where it was said vnto them, ye are not my people, that there they shall be called the children of the liuing God. Rom. 9. 26.
Life eternall is giuen of grace, not sold for works; receiued by faith, not purchased by desert: and the more worthlesse thou art in thy owne lowly conceit, the more shal the grace of God be magnified in thine exaltation. Christ hath purchased righteousnesse & euerlasting life: beliue in him, and liue for euer. The Son of God debased himselfe to become the Sonne of Man, and to be *made vnder the law, that he might redeeme vs that were vnder the Law; that wee might receiue the Adoption of sonnes.* Gal 4 4,5. Phil. 2. 7,8.
Oh the bountifulnesse and loue of God to man, by so great a price to purchase so high a dignity, that we shold bee called the Sonnes of God, and bee partakers with Christ of all his glorie in his Fathers kingdome. Titus 3 4.
O my soule, why art thou so dull and sluggish? Wherefore dost thou not put forth thy selfe to embrace and receiue such an inestimable benefit. If the worth of things may be measured by their price, well then may the Sonship of true Beliuers be valued at the highest rate. Who can sufficiently admire the dignitie of this estate (to be the Sonne of God) which could not bee procured saue only by this infinite price, the making of him become nothing, by whom God in the beginning made euery thing? It is esteemed a matter of great honour to be the seruant of the Prince in some speciall place of eminencie in the Common-wealth: How doe men seeke and sue for such Offices? how do they reioyce when their desires are accomplished? But there is no comparison betwixt the seruant of a Prince, and the Sonne of God; the fauour of a Prince, and the Fatherly loue of God; the dignitie of the Court, and the Ioyes of Heauen; a temporall office, and an eternall inheritance. It is better and more honourable

to be the seruant of God, then the Commander of men; to be an heire apparant to Heauen, then the possessor of the whole World. There is a great opinion, and not without iust cause, of the estate of our first Parents, *Adam* and *Eue*, whilest they were in Paradise, before their fall. But their estate, notwithstanding all their priuiledges, ornaments and fauours, exceeded not the condition of seruants. Had they continued in obedience to their Creator, they should haue beene exempted from all miserie, and confirmed in perfect blessednesse: But they could neuer haue attained this dignitie. To bee made the Sonnes of God by Adoption, of meere, rich, and vndeserued loue in Christ. And is it not an admirable prerogatiue, to bee brought by Christ into a more excellent state, then that which *Adam* in his innocencie and glorie had iust cause to wonder at. The low degree from which we are raised, doth commend this, and as the gratiousnesse of him who preferreth, so the excellencie of that state whereunto the Beliuer is exalted. Of the seruants of sinne, to be made the Sonnes of God; of the vassals of Satan, to bee taken to raigne with Christ in glory for euermore; of children of wrath, dead in trespasses, to be begotten againe to the hope of an inheritance, immortall, vndefiled, that fadeth not; what an vnspeakable fauour is this? O my soule arise, stirre vp thy selfe stedfastly to receiue the promise of life, and hold it fast: for Gods promises are certaine, neuer lesse, but rather more in accomplishment then in tender. Enter possession, and get the inheritance sealed vnto thee. Would not a poore Beggar, if he should vnderstand of some great and goodly inheritance bequeathed vnto him in a farre countrey, much reioyce therein, long to goe see it, and take possession of it. In matters of weight men loue great earnest and good assurance: for great aduantage they will endure any paines, hazard many difficulties. Did men know the worth and glory of the kingdome of Heauen, freely offered, and that without all

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expiration of time, to be possessed here in part of them that will receiue it, fully hereafter, when their dayes on earth be determined, would they not seeke it with all earnestnesse, inquire after good euidence, get sound assurance, and labour the possession of it more and more? Men seeke earthly things, and often misse of their desires: but the promise of Heauen is sure and stedfast, and hee that resteth vpon the Lord shall not bee confounded. Euerlasting life is freely offered, but men are not left at libertie whether they will receiue and seeke it, or no. *Hee that believeth on the Sonne, hath everlasting life: and he that believeth not the Sonne, shall not see life, but the wrath of God abideth on him.* Doe not they perish worthily, who preferre the pleasures of sinne, and honours of this transitorie life, before life euerlasting, promised of grace, purchased by Christ, full laden with all fruits of true life, ioy, peace, and all choicest pleasures, beyond comparison exceeding whatsoeuer can be enioyed in this world both in worth and endlesse settlednesse? The labour to make Heauen sure, which is full of pleasure and delight, doth ease the heart of many burdensome, distracting and cutting care. For if thou be the childe of God, thou hast libertie to come into his presence, and to make thy requests knowne vnto him with thankesgiuing; Nothing that is truly euill shall betide thee. The plague shall not come nigh thy Tabernacle: *Thou shalt walke vpon the Lion and Aspe, and tread them vnder feet:* God will prouide all things necessary for soule and bodie, and see that no good thing be wanting vnto thee. *Seeke first the kingdome of God, and his righteousnesse, and all these things shall be added vnto you.* What then should withdraw or hold me backe from believing the promise, and seeking the possession of that inheritance. It is God who hath freely promised it, who can and will performe whatsoeuer hee hath spoken; it is Christ who hath purchased it by the sacrifice of himselfe once for all, why then

John 3.36.

*Ephes.*2.18.& 3.12.

*Psal.*91.10.13.

*Psal.*34.10. *Math.*6.33.

then ſhould I doubt? I am commanded to belieue, and belieuing the poſſeſſion of life is giuen in part, which may bee increaſed by a daily addition to the graces and comforts of the Adopted; why ſhould I be negligent to ſeeke it confirmed and ſealed? Euerlaſting life is the only true life, full of ioy, peace and contentation; a durable treaſure which can neuer fade, a crowne that neuer withereth: and ſhall baſe things take vp the heart, when God calleth to ſeeke a moſt glorious and euerlaſting inheritance? Oh, the ineſtimable loue and fauour of God, who makes offer of an Adoption and immortall Inheritance to the moſt contemptible wretches, that liue vpon the face of the earth? The man that toiles hard all day long for a ſmall piece of ſiluer, or lies at the rich mans gate waiting for an Almes, the ſcraps that come from his Table: he is inuited to come vnto Chriſt, that hee might obtaine a kingdome, an eternall kingdome that hath none end, an inheritance abundantly glorious; ſurpaſſing the glory & worth of all earthly treaſures & inheritances laid together, much more then all earthly treaſures doe exceed the worth of one pin. What an heart-break is it to a man, when he finds that by ſome default he hath forfeited ſome earthly matters, which he might haue held, had he bin warie? but what griefe and confuſion will this cauſe, when he ſhall ſee that through folly, ſloth, careleſſenesſe, matchleſſe crueltie & vnthankfulneſſe, he hath loſt an euerlaſting inheritance of glory, which he might haue obtained? Meere poſſibility of cõpaſſing ſome great & extraordinary good is of more weight in ſwaying mens actions & inciting endeuours, then certaintie of accompliſhing pettie deſires. But certainty & cõmodity do here concurre in one. There is no good to the poſſeſſion of eternall life: no ſucceſſe certaine but this, that he who vnfainedly belieueth in Chriſt, ſhal inherit the crown of glory. It is good for me to draw nigh vnto God, and put my truſt in his mercy; to lay faſt hold vpõ the promiſes of life & protectiõ, to get the ſpirit

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of Adoption, whereby we cry Abba Father, and fly vnto his grace in Christ, to get my title made sure and strengthned vnto my conscience, and while time serueth, earnestly to seeke the kingdome of God.

Thirdly, Wee must pray earnestly that God would increase our faith, seale vs by his Spirit, lead vs in the way of peace, cause vs to grow vp in holinesse, make vs wise to prize and value, to tast and relish the ioyes of Heauen, and assure our consciences of right and title to that euerlasting inheritance. For it is God that sealeth vs, and makes vs to read the sealing; that promiseth Heauen, and affecteth the heart with the goodnesse and worth of the thing promised; that by the pledges of his fauour and the earnest of his Spirit doth sufficiently testifie our Adoption, and cause vs certainely to apprehend what he doth testifie and assure. As the beginning, so the progresse, comfort and assurance of life is from him, and instantly is to be begged of him. Faith receiueth the promise of life, and giues assurance of what is receiued, as it prayeth. "Who am I O Lord, that thou shouldst "make such ample and free promises vnto thy poore ser- "uant concerning his euerlasting happinesse? Of thy free "mercy, and according to thine owne heart, hast thou "spoken all these great things, to make thy seruant know "them. And now, O Lord God, establish I beseech thee "the word that thou hast spoken concerning thy seruant "gratiously accept me for thy childe by the earnest of "thy Spirit and pledges of thy fauour, seale vnto me the promised inheritance, and make me assuredly to know what great things thou hast done, and what those hopes be which are reserued for me in Heauen. My sight is dimme, not proportioned and fitted to so high an obiect, my affections carnall that I cannot set my selfe to purpose about this contemplation, the Deuill labours nothing more then to keepe me hood-winked this way O Lord, I beseech thee inable mee to know this good and blessed

hope, the matter of mine inheritence abundantly glorious, that my heart may bee ſtill in Heauen, and by thy Spirit lead mee into all truth and holineſſe, that in due time I may poſſeſſe the Kingdome of glory whereunto I am called. Of thy free grace thou haſt called me by the Goſpell to this bleſſed hope, which is laid vp for me in Heauen: therefore is thy ſeruant bold to entreate the ſence of thy loue, the knowledge of this Hope, the increaſe of grace, and aſſurace of thy mercie for euermore.

1.*Theſſ.*2.12.
2.*Theſſ.*1.12.14
*Col.*1.5.

4. Fourthly, Wee muſt quicken our ſelues to reioyce in God, waite patiently and walke chearefully before him. Oh, the incomprehenſible loue and fauour of the Lord. Was it euer found " that any man of rancke or place did " adopt the blind, lame, deafe, dumbe, or otherwiſe " deformed to be heire, to ſucceed him in his inheritance? " My ſoule, reioyce thou in the Lord, and bleſſe his holy " Name, for he hath looked vpon my baſe eſtate, and " viſited me with mercy from on high: Of a ſtranger " and forreiner, I am made a free denizon of the new " *Ieruſalem*: of the bondſlaue of Satan, the friend of " Chriſt, of the childe of wrath and damnation, the ſonne " of God and heire of ſaluation. My Name is regiſtred in Heauen, an eternall weight of glorie is reſerued which the moſt righteous God hath promiſed, and in fitteſt ſeaſon will giue vnto me. Why ſhould I doate on earthly braueries, who haue an eternall life that hath moſt excellent glory, honour, riches and happineſſe, aboue all the heart can comprehend, ioyned with it, prepared and giuen through faith in Chriſt. It were notable baſenes, if an heire of ſumptious and ſtately pallaces ſhould couet the poore cotages of beggars that ſtand by the high way ſide. *The Lord is the portion of mine inheritance, and of my cup: thou maintaineſt my lot. The lines are fallen vnto me in pleaſant places; yea I haue a goodly heritage.* My ſtudie and care ſhould be to know my heauenly hopes better and more fully, that I might weane my ſelfe the more

*Pſal.*16.5.6.

more willingly from all earthly vanities. Heauen is my home, my hope, mine inheritance: and where ſhould my heart be, but where my treaſure is, where my thoughts, but where my hope is? In this life I receiue only the firſt fruites of the Spirit, the earneſt of the inheritance: but I will waite patiently for the full poſſeſſion thereof, and walke charefully in the way that leadeth thereunto. In earthly things men are contented to waite for a good leaſe in reuerſion, and to lay out their money for that which ſhall not come to their hands till ſome liues be expired: and ſhould not I waite for the accompliſhment of glory there being but one life betwixt it and mee, and that is mine owne.

CHAP. V.

What it is like by faith touching the promiſes of perſeuerance, and how to ſtirre vp our ſelues thereunto.

God hath made many promiſes of perſeuerance.

GOd of his infinite mercy hath made futher promiſes, (the neceſſitie of his ſeruants ſo requiring,) that his mercie ſhall neuer depart from them, that hee will confirme and ſtrengthen them to the end, notwithſtanding their owne weakneſſe, and the malice of their ſpirituall enemies, and that nothing ſhall ſeperate them from the loue of God which is in Chriſt Ieſus. This is implied in the firſt promiſe which God made, *It ſhall bruiſe thy head and thou ſhalt bruiſe his heele*: where Satan is ſtinted to the heele of the true Chriſtian ſeed. In many paſſages of Scripture the ſame is moſt clearely and manifeſtly expreſſed. *He ſhall be like a tree planted by the riuers of water, that bringeth forth his fruite in his ſeaſon, his leafe alſo ſhall not wither, and*

Gen. 3. 15.

Pſal. 1. 3. *Pſal.* 92. 13, 14.

whatsoeuer he doth shall prosper. The steps of a good man are ordered by the Lord, and he delighteth in his way.
Psal. 37. 23. 24 Though he fall, hee shall not be vtterly cast downe: for the Lord vpholdeth him with his hand. For this God is our God for euer and euer, he will be our guide euen vnto
Psal. 48. 14. death. Thou shalt guide me with thy councell, and afterward receiue me to glory.
Psal. 73. 24. My flesh and heart faileth: but
Verse. 26. God is the strength of my heart, and my portion for euer.
Psal. 103. 17. The mercie of the Lord is from euerlasting to euerlasting vpon them that feare him.
Psal. 112. 5. 6. A good man sheweth fauour and lendeth: hee will guide his affaires with discretion:
Psal. 125. 1. 2. Surely he shall not be moued for euer: the righteous shall be in euerlasting remembrance. They that trust in the Lord, shall bee as mount Zion, which cannot be remoued, but
Esay 42. 3. abideth for euer. A bruised reede shall he not breake, and the smoaking flaxe shall hee not quench.
Esay 46. 4. And euen to your old age I am he, and euen to the hoare haires will I carrie you: I haue made, and I will beare, euen I
Esay 54. 10. will carrie, and will deliuer you. For the mountaines shall depart, and the hils be remoued, but my kindnesse shall not depart from thee, neither shall the couenant of my
Esay 59. 21. peace be remoued, saith the Lord that hath mercy on thee. As for mee, this is my couenant with them, saith the Lord, My Spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth,
Rom. 9. 8. nor out of the mouth of thy seede, that is, such as be effectually called according to the purpose of God. Hereunto may be added those passages which testifie, that the
Gal. 4. 28. loue which God beareth to his people is an euerlasting loue, and the couenant which he hath made with them effectually and shall be kept assuredly, is an euerlasting couenant. The Lord hath appeared of old vnto me, saying, yea, I haue loued thee with an euerlasting loue: therefore with louing kindnesse haue I drawne thee. In a little
Ier. 31. 3. wrath I hid my face from thee for a moment: but with euerlasting kindnesse will I haue mercy on thee, saith the
Esay 54. 8. 9. Lord thy Redeemer. For this is as the waters of Noah vn-

to mee for as I haue sworne, that the waters of Noah *should no more goe ouer the earth; so haue I sworne, that I would not be wroth with thee, nor rebuke thee. Behold, the dayes come saith the Lord, that I will make a new Couenant with the house of* Israel *and with the house of* Iudah: *Not according to the Couenant that I made with their Fathers in the day that I tooke them by the hand, to bring them out of the land of* Ægypt, *which my couenant they brake, although I was an husband vnto them. But this shall bee the couenant that I will make with the house of* Israel; *After those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts. And they shall be my people, and I will be their God. And I will giue them one heart, and one way, that they may feare me for euer, for the good of them, and of their children after them. And I will make an euerlasting couenant with them, that I will not turne away from them to doe them good: but I will put my feare in their hearts, that they shall not depart from mee.* In which couenant or Testament God freely promiseth to giue what hee requireth of his people, and to effect in them what he calleth for at their hands. If the benefits giuen be compared amongst themselues, one is as it were a cõdition to another: but they be all effects in respect of the grace and free fauour of God certainely conferring them vpon whom he will. Righteousnes and life are promised vpon condition of faith: but the condition of the couenant is promised in the couenant it selfe. *A new heart also will I giue you, and a new spirit will I put within you, and I will take away the stonie heart out of your flesh. And I will put my Spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements, and doe them. And I will betroth thee vnto me for euer; yea I will betroth thee vnto me in righteousnesse, and in iudgement, and in louing kindnesse, and in mercies. I will euen betroth thee vnto me in faithfulnesse, and thou shalt know*

Ier. 31. 31. 32. 33. *Heb.* 8. 8. 9. *and* 10 16. 17.

Ier. 32. 38. 39. 40

Heb. 13. 20.

Heb. 8. 10.

Ezek 36. 26, 27

Hos. 2. 19. 20.

know the Lord. The externall betrothing by outward couenant, so as God betrothes himselfe to all professing the true faith, may be broken, for though God offer them mercie if they will belieue, yet hee giues not faith to them, but the internall by effectuall disposition, of which the Prophet speaketh in this place, is indissoluble. *Whosoeuer heareth these sayings of mine, & doth them, I wil liken him vnto a wise man, which built his house vpõ a rock: And the raine descended, and the flouds came, and the winds blew, and beat vpon that house, and it fell not, for it was founded vpon a rocke.* But all the faithfull are built vpon the rocke, not vpon the rocke now, and anone vpon the sand, but once built vpon the rocke, they remaine vnmoueable. *Thou art* Peter, *and vpon this rocke I will build my Church, and the gates of Hell shall not preuaile against it:* assaile it they may, preuaile against it they shall not. *My sheepe heare my voice, and I know them, and they follow me; And I giue vnto them eternall life, and they shall neuer perish, neither shall any man plucke them out of my hand: My Father which gaue them me, is greater then all: and no man is able to plucke them out of my Fathers hand. Who shall seperate vs from the loue of Christ? Shall tribulation; or distresse, or persecution, or famine, or nakednesse, or perill, or sword? Nay, in all these things we are more then conquerours through him that loued vs. The gifts and calling of God are without repentance. Blessed bee the God and Father of our Lord Iesus Christ, who according to his abundant mercy, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead. To an inheritance incorruptible, and vndefiled, and that fadeth not away, reserued in Heauen for you. Who are kept by the power of God through faith vnto saluation, ready to be reuealed in the last time. Beloued, now we are the sonnes of God, and it doth not yet appeare what wee shall be: but we know, that when he shall appeare, wee*

Rom.9.24,25.
1.Pet.2,8,9,10
Math.7.24,25.
Math.16.18.
Iohn 10.27, 28,29.
Ezek.34.15,16.
Rom.8.35,37.
Rom.11 29.
1.Pet.1.3,4,5.
1.Iohn 3.2.

shall

shall be like him: for we shall see him as he is. Now vnto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glory with exceeding ioy: To the onely wise God our Sauiour, be glory and maiesty, dominion and power, now and euer, Amen. Iude v.24,25.

Doth God in these places promise to protect vs against forraine enemies, not against domesticke perfidiousnesse? The tetxs doe respect no condition, as the cause of fulfilling these promises, but plainly affirme, that God himselfe doth promise and will giue the condition which hee requires. For to what end doth he write the Law in the heart, vphold with his hand, and giue a good issue to the temptation, but that the will, prone to wickednesse, should not yeeld, and altogether start backe from grace receiued? *Whosoeuer is borne of God, doth not commit sinne: for his seed remayneth in him, and he cannot sinne, because he is borne of God.* 1. Iohn 3.9. 1. Iohn 5.18. And if the seed abide in the faithfull as an indeleble character and pledge of their inheritance, that they cannot sinne in the Apostles sence, then are they fenced against the treachery of their owne hearts remayning in them. *Whosoeuer drinketh of the water that I shall giue him, shall neuer thirst: but the water that I giue him shal be in him a wel of water springing vp into euerlasting life:* Iohn 4.14. & 7. 38,39. where thirst is opposed to a totall want of grace, not to the earnest desire of increase in grace. The thirst of totall indigencie is taken away by the participation of grace, the thirst of complacencie or more ample fruition of grace, is increased. 1. Pet. 2.2,3. The Holy Spirit who is sent into the hearts of the Sonnes of God, is not there as a guest to tarrie for a night or two: but as an inhabitant to dwell and remaine for euer: yea, as an earnest of their inheritance, vntill the redemption of the purchased possession. *I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer. Now he which stablisheth vs with you in Christ, and hath anointed vs, is, God,* Rom. 8.11. Hag. 2.5. 1. Pet. 4.14. 1. Iohn 2.27 Iohn 14.16.

who

2. Cor. 1. 21. Eph. 1. 14. and 4. 30. *who hath also sealed vs, and giuen the earnest of the Spirit in our hearts: which is the earnest of our inheritance, vntill the redemption of the purchased possession, vnto the praise of his glory.* The seede whereof the faithfull are begotten is incorruptible, the life which they liue by faith in Christ is an euerlasting life. 1. Pet. 1. 23. *Verely, verily I say vnto you, Hee that heareth my word, and beleueth on him that sent mee, hath euerlasting life, and shall not come into condemnation, but is passed from death vnto life.* Iohn 5. 24. Iohn 17. 3. Iohn 6. 47. *And this is the record, that God hath giuen to vs eternall life, and this life is in his Sonne. He that hath the Sonne hath life, and he that hath not the Sonne hath not life.* 1. Iohn 5. 11. 12. Now the Scripture saying, He that belieueth hath euerlasting life, and shall not come into condemnation, doth import that faith and the fruites thereof be such from which the godly through the power of God neuer fall. And for further confirmation the Scripture testifyeth, that Christ hath prayed for his people that their faith should not faile, that they should be kept from the euill. Luk 22. 32. Iohn 17. 15. This cannot be restrained to the Apostles, but it is the cõmon priuiledge of all the faithfull; *Neither pray I for these alone; but for all them also which shall beliue on mee through their word.* Vers. 20. And the intercession of Christ; euen for this particular blessing of the not failing of faith, neuer ceaseth, is euer effectuall, and speedeth alwayes. And that nothing might bee wanting to full consolation in this point, we are assured from God, that he will perfect the the worke of grace which he hath begun. *Who shall also confirme you vnto the end, that ye may be blameles in the day of our Lod Iesus Christ. Being confident of this very thing, that he which hath begun a good worke in you, will performe it vntill the day of Iesus Christ. Faithfull is hee that calleth you, who also will doe it, that is, (as goeth immediately before) preserue your whole Spirit, and soule and body blameleſſe vnto the comming of our Lord Iesus Christ. The Lord is faithfull, who shall establish you, and keepe you from euill.* 1. Cor. 1. 8. Phil. 1. 6. 1. Thess. 5. 24. 2. Thess 3. 3.

Now

Now seeing God hath bin pleased by so many promises to assure the faithfull of their sure and stedfast estate, it is necessarie seriously to learne and thinke vpon them, that they might be setled in believing their perseuerance. Had it not beene a point of great weight and necessitie, wee cannot thinke the Lord would haue mentioned it so often, and confirmed it so many wayes: which will soone appeare to any man that shall consider his owne frailtie, and the strength and malice of his spirituall enemies; how potent and vigilant they bee to assaile, how weake and feeble hee is to withstand and make resistance. Nor is our weaknesse greater then our backwardnesse to believe the promises of perseuerance, when wee stand in most need of them. When corruptions stirre, and tentations be hot & fierie, & we find our selues ready to faint, then are we to seeke of a promise that might vphold against the feare of falling away; or if the promise be at hand, we cannot lay hold vpon it, some mist or other comes betweene it & the eye of our vnderstanding. Many good Christians are kept vnder with this temptation, They are afraid they shall neuer hold out, if persecution shold come, they stand in doubt lest they should fall away as many haue done, who made greater shewes, & seemed to haue gone further then euer they did. And whilst they distrustfully question their perseuerance, all present fauours seeme lesse then otherwise they would, all other promises be held the more weakly, & Satan takes aduantage to fill their hearts with manifold discomforts. God (I denie not) doth order these temptations to the best, & will do his children good by them: for hereby they are driuen to distrust themselues & run vnto God, & relie vpon him in all their necessities: neuertheless the many perplexities wherein they are entangled for want of faith in the promises of perseuerance, doth sufficiently conuince how necessary it is wee should labour to haue our hearts established in this confidence, that the Lord will neuer leaue vs nor forsake vs. Confidence in the

By serious meditation on these promises wee must settle our selues in believing, which is very necessary.

the promiſes of perſeuerance doth encourage and quicken in a Chriſtian courſe, ſtabliſh in wel-doing, and hearten againſt the greateſt difficulties. Of old it hath beene obiected againſt the doctrine of aſſurance, of not falling away, that it doth ſet open a doore to all licentiouſneſſe: for if men cannot fall from their eſtate of happineſſe, why ſhould they feare to commit all kind of wickednеſſe. But he that hath faith in-deed, will not, nay, hee cannot take courage to goe on in ſinne vpon this preſence, that faith once had cannot vtterly bee loſt. The beliеuer knowes himſelfe bound to the obedience of the Gospell, though he be freed from the damnation of the law; and certaine it is, that faith which knits to Chriſt, doth leade vs forth in all holineſſe. Mercie couering ſinne doth beget reuerence; the more aſſurance of ſaluation in a mans ſoule, the more feare and trembling in a mans courſe. Hee who is beſt aſſured hath moſt power of Gods Spirit, and the ſtronger the Spirit of God is within, the more holineſſe and fruits of grace without. *Paul* was aſſured that nothing ſhould ſeperate him from the loue of God in Chriſt: *Peter* was aſſured, that his faith ſhould not faile: did this make them the more careleſſe? Nay, rather the more carefull to runne their race; the more couragious to fight out their combate. The load-ſtone of loue is loue: Loue in the ſuperiour doth draw loue from the inferiour: & is it then poſſible for vs to apprehend ſuch vnſpeakable loue of God in chooſing vs to ſuch an excellent, happy, vnchangeable condition, and not bee affected to loue the Lord againe? Of neceſſitie the faith which continueth muſt be liuely, nor can it imbrace the promiſes of perſeuerance but whileſt it is liuely. The more operatiue faith is, the greater our aſſurance of future ſtanding: if faith be dormant or languiſh for a time, for that time wee are to ſeeke of this comfort, nor can it be recouered, till faith recouer, and put forth it ſelfe valiantly in combating againſt Satan, ſubduing corruption, and working righteouſneſſe.

Preuention of an obiection.

*Pſal.*130 4.

1.*Cor* 9.27.
2.*Tim.*4.7,8.

1.*Iohn* 4.19.

teouſneſſe. Looke how much we come ſhort in belieuing the faithfull promiſes of God concerning our future protection from all hurtfull euils, (the greateſt whereof is falling away) ſo much are wee lacking to ſound peace and ſtable tranquillitie of Minde and Conſcience. The better we haue learned to liue by faith in Chriſt, as the Authour and finiſher of our faith, and raiſer of vs vp at the laſt day, the greater and more ſtedfaſt is our comfort. The men of this world be not ſatisfied with the poſſeſſion of their purchaſed inheritance, but they ſeeke to ſtrengthen and aſſure their title againſt future claimes, before they can be quiet. When a Chriſtian is acquainted with the promiſes of pardon and forgiueneſſe, belieueth in Chriſt for ſaluation, and is reconciled vnto God; When his conſcience is purged, that there remaineth no more terrible remembrance of ſinnes paſt, his luſts ſubdued and vanquiſhed, his heart quieted from all perturbations, and all inward diſturbance, which was in man againſt him ſelfe done away; and when theſe things are knowne vnto the Conſcience: yet one thing is wanting to ſound and full peace, that is, holy ſecuritie for time to come againſt all enemies both inward and outward, that they ſhall not hurt vs much leſſe preuaile againſt vs. For if what we poſſeſſe may vtterly be loſt, or what we hope and expect be meerely vncertaine and coniecturall, built vpon the good vſe of our free-will, and not vpon the free and vnchangeable grace of God, what reſt or quiet in reſpect of his future eſtate can any man finde in himſelfe? But let the heart be eſtabliſhed in this, that God will carrie him forward from grace to grace till hee haue brought him to his euerlaſting Kingdome; that his faith ſhall neuer faile, the graces of the Spirit ſhall neuer wither and decay: Satan with all his malice, the world with the manifold allurements thereof ſhall neuer preuaile againſt him; this freeth from much heart-griefe, perplexitie, diſtruſtfull ſorrow, and vnprofitable trouble, when he feeles his owne weak-

neſſe,

neſſe, thinkes of Satan and the worlds power, heares of the falls of ſome who haue gone farre in the profeſſion of godlineſſe, and caſts with himſelfe what perſecutions may be raiſed againſt him for the truth and Goſpell. This alſo refreſheth the heart with ſweet and heauenly comfort in the midſt of thoſe many trials and incumbrances which we doe and muſt make account to meet with all: and this our heauenly Father knew to bee no more then neceſſarie for our chearefull walking before him. *For the which cauſe I alſo ſuffer theſe things, nenertheleſſe, I am not aſhamed: for I know whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed vnto him againſt that day.* 2. Tim. 1. 12.

The Godly are allowed to beleeue their perſeuerance.

And ſeeing God hath promiſed to perfect the worke of grace begun, and bound himſelfe by couenant to confirme, ſtrengthen, and ſtabliſh his children vnto the end, and in the end to giue them eternall life, ſuch as find any true and liuely worke of grace wrought in them, are allowed from God to beleeue, that they ſhall neuer periſh, nor quite be broken off from Chriſt, nor thoſe liuing waters cleane be dried vp, but notwithſtanding their owne infirmities, and the ſore temptations wherewith they are oppreſſed, they ſhall be preſerued, vpheld and kept vnto ſaluation. For what God hath confirmed by promiſe and couenant vnto his children, vndertaken to effect by his Almightie power, and ratified by earneſt and pawne, that they are allowed to beleeue and expect from him of his vnchangeable grace and loue. This is the golden and indiſſoluble chaine which the Apoſtle ſpeakes of, *Whom he did predeſtinate, them alſo he called: and whom he called, them he alſo iuſtified: and whom he iuſtified, them he alſo glorified:* ſo that effectuall vocation is a pledge and token of glorification to enſue. Chriſt hath prayed for his people, that their faith might not faile: the faithfull pray inſtantly, *Lead vs not into temptation:* and that no man might wauer a promiſe is annexed, *Whatſoeuer yee ſhall aske*

Rom. 8. 30.

Luke 22. 32.

Math. 6. 13.

Iohn 16. 23.

aske the Father in my Name, hee will giue it you. But without queſtion, they haue allowance to belieue the obtaining of that which Chriſt hath prayed for, and the faithfull aske of God in the Name of Chriſt according to his will. The ſeruants of Chriſt, who liued by the like pretious faith with vs, grounded vpon the ſame promiſes, and ſubiect to the ſame temptations, belieued their perſeuerance. *I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhalbe able to ſeperate frō the loue of God, which is in Chriſt Ieſus our Lord. According to mine earneſt expectation, & my hope that in nothing I ſhalbe aſhamed: but that with all boldnes, as alwayes ſo now, alſo Chriſt ſhalbe magnified in my body, whether it bee by life or by death. And the Lord ſhall deliuer me from euery euill worke and will preſerue me vnto his heauenly kingdome, to whom be glory for euer and euer. Amen.* But what one belieued vpon common and ordinarie grounds, that is the priuiledge of all belieuers which they are allowed to receiue. It is a great glory to God that wee liue by faith on him concerning our future eſtate, and relie vpon his grace, that in all encounters wee ſhall hee *more then Conquerours, through him that loued vs.* For this is to take God to bee our God, not only to put our confidence in him in proſperitie and aduerſitie, when wee haue meanes or meanes be wanting, for our ſoules and bodies: but alſo to relie vpon him, that he will make vs walke in his Commandements, and put his feare in our hearts, that wee ſhall not depart from him; that hee will perfect his worke begun in vs, finiſh our faith, and preſerue vs vnto his euerlaſting kingdome. This faith doth giue vnto God the praiſe of all grace which he is pleaſed to beſtow, and of all workes of grace which he effecteth by vs. Hee that relieth vpon the good vſe of his free-will, muſt neceſſarily aſcribe the praiſe of his perſeuerance in part, if not principally, vnto

1. *Iohn* 5.14.

Rom 8.38.39.

Phil. 1.20.

2. *Tim.* 3.18.

himselfe: but he that resteth vpon the Lord for establishment against all spirituall enemies, and abilitie vnto euery good worke, hee must necessarily ascribe the whole praise vnto the glory of Gods grace, vpon which hee doth depend.

The acts of faith concerning perseuerance bee these and such like.

1. Firſt, It makes a man sensible of his owne frailtie and infirmitie; how weake and feeble he is, apt not only to fall, but euen to fall away, if he were not vpholden by the grace and power of God. *Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiencie is of God.* Naturally we trust in our selues, and are presumptuous of our strength: but when by faith we goe forth of our selues vnto God for helpe, we can see nothing in our selues but weakenesse and frailtie.

2. Secondly, It stirres vp holy iealousie and suspition, lest we should coole, decay, start-aside or fall backe. Faith is bold and timorous, confident and suspicious: confident in God, suspitious of our selues. *I was afraid* (saith Iob) *of all my workes; knowing, that if I did wickedly, thou wouldst not acquite me.* And this suspition doth beget care to shunne occasions of sinne, and watchfulnesse to preuent spirituall distempers. A man iealous of his health is warie in his diet: and he that hath his soule in suspition will euer be questioning with it and watching ouer it least he should offend. This iealosie is euer waking, apt to cast the worst that may fall out, but to counsell the best, that is, to keepe farr from the occasions of sinne, abstaine from all appearance of euill, and take heede of the snare in lawfull businesses of this life. And surely, in this kinde considering our great frailty, it is more behouefull for a man to be somewhat too heedie and cautelous, then to be a little too secure and selfe confident: to be suspitious of his weakenesse that hee may be enabled by God and become strong in him, then while he is fool-hardie & strong in his owne

The acts of faith concerning perseuerance.

2. Cor. 3. 5.

Iob 9. 28. Gatak. Spirituall Watch, pag. 84.

owne conceit, to run into danger, and proue weak in triall.

Thirdly, Faith instantly crieth vnto the Lord for help & strength and continuall supply of grace. *Hold vp my goings in thy paths, that my footsteps slip not. I will keepe thy statutes: O forsake me not vtterly. Looke thou vpon me and be mercifull vnto me: as thou vsest to doe vnto those that loue thy Name. Order my steps in thy word, and let not any iniquitie haue dominion ouer me. Draw me, we will runne after thee. Shew me thy wayes, O Lord; teach me thy pathes. Lead me in thy truth, and teach me: for thou art the God of my saluation, on thee doe I waite all the day long.* When men be conscious to themselues of their owne wants, they are wont to resort vnto others by whom their wants may be supplied: The Belieuer is emptie in himselfe and sensible of his owne weakenesse, desirous of supply and confident of helpe in God, who alone is able to confirme and strengthen him, yea so to inable him notwithstanding his infirmitie, that his power and might shall appeare in him amidst his feebleneſſe, & his very infirmity shall make much for his glory: and therefore hee will not cease day after day to repaire vnto him for continuall supply and strength of grace.

3.
Psal. 17.5.
Psal. 119.8.
Psal. 119.32,33.
Cant. 1.4.
Psal. 25.4,5.
2. Tim. 4.17.
2. Cor. 12.9,10.
2. Cor. 4.7.

Fourthly, Faith desireth, digesteth, and feedeth vpon the wholesome food of life. *As new borne babes desire the sincere milke of the Word, that yee may grow thereby.* If the bodie be healthfull, and in case to grow in strength, there will be an appetite to wholesome food and good digestion by the stomacke; euery liuing thing hath a faculty to draw nourishment vnto it selfe: and the faith which neuer faileth doth not only couet, but kindly digest the Word of life, and sucke nourishment from it, whereby it is made able and strong to euery good word and worke: If the stomacke decay, or the appetite be inordinate after things hurtfull and vnwholsome food, or the digestion ill, that meate taken in, passeth away not altered by the stomacke, the naturall life is in danger, so the

4.
2. Pet. 2.2.

life of grace languisheth, when our appetite to the word decayeth, wee affect earthly things immoderately, delight in a frothy, windie, vaine sound of words, which pleaseth the eare, but edifieth not the conscience, or if we heare sleightly, but take not paines to feed substantially vpon the Word. I denie not, but a liuely neuer-fading faith is subiect to these and more grieuous distempers for a time, but in this languishing fit, though it bee not vnto death, vntill it recouer, it is vnable to embrace the promises of perseuerance: and the more liuely it is to receiue those promises, the more earnestly doth it desire and sweetly feed vpon the Word of grace.

Fiftly, It putteth forth it selfe to performe all duties of holinesse and loue with life and feruour: It laboureth and taketh paines in wel-doing. For Idlenesse corrupts naturall strength; vse and exercise confirmes it. Dull and sluggish actions argue feeblenes of the faculty, & tend vnto decay; as if we do not things with that vigor we haue done, it is a signe of infirmitie, and of a faultie inwardly or outwardly hindred; and if wee rest in such a perfunctorie course and challenge not our selues for it, wee are in danger to grow worse and worse. But liuelinesse and contention in doing is both an argument of good disposition, and a meanes of increase. The more lively faith is, the better it worketh: and the more it worketh, the faster it groweth. Life is the daily & continuall vigour of a liuing substance: and euery thing as it is most liuely and likely to continue, the more it doth shew forth it strength in working. For a time faith may fall asleepe, and the actions of faith bee heartlesse, dull and perfunctorie: but faith now asleepe will awake anone, shake vp it selfe, stirre vp affections, resist sloth, blow vp deuotion, and restlessely aspire after heauenly things. And like as it is with them, whose going backe helpeth them to take their rise and fetch their leape more commodiously, or whose linking for a season makes them to ply their businesse the closer afterward: So here,

faith

faith (through him that is the Authour and finisher of it) after such remissenesse doth renue it endeuours, and with more vigour and holy contention set vpon the workes of pietie and godlinesse, stirre vp the graces of the Spirit, tie vp the thoughts to heauenly things, labour against winde and tide, and walke before God in all wel-pleasing, though not without great weaknesse.

Sixtly, It coueteth encrease of grace and sanctification; *Heale me, O Lord, and I shall be healed: saue me, and I shall be saued: for thou art my praise Lord bee mercifull vnto mee, heale my soule, for I haue sinned against thee.* How are men affected in recouering bodily health, somewhat better will not content or satisfie? When they can sit vp, but not able to walke vp & downe the chamber, oh that they had a little strength to stirre: when they dare walke within doores, oh that they could stirre abroad, then that their stomacke were returned, and they could walke in their accustomed strength. Euery liuing thing the more it doth liue, the more it coueteth perfection of life in it kinde. And so is faith affected in receiuing spirituall strength from the sicknesse of sinne, till it feele it selfe enlarged to walke constantly and chearfully before the Lord, yea, till it be perfectly recouered, which cannot be so long as we carrie about vs this bodie of death. By reason man excelleth the beasts, by holinesse he excelleth himselfe, inferiour only to the Angels in degree, and made like vnto the Lord, *as farre as a creature may be to his Creatour*: Sinne is the sicknesse of the soule, so much more lothsome and dangerous then distempers of the bodie, as the soule is more excellent then the bodie: Holinesse is the health, ornament and excellencie of the soule, as farre surpassing it in worth, as man doth the basest creature in dignitie and honour. There is no trouble, shame, and sorrow to sinne: there is no honour and comfort to holinesse and sanctification. According to the nature of holinesse, so is the fruit; *the merchandise there-*

6. *Ier.17.14. Psal.41.4.*

Prou.3.14,15.

of is better then the merchandise of siluer, and the gaine thereof then fine gold; It is more pretious then rubies, and whatsoeuer can be desired without, it is not to be compared vnto it. The naturall man neglecteth to seeke after holinesse or take paines to get it, because he feeles not the sicknesse of his soule, nor vnderstands the worth and fruit of grace: But the true Beleuer, who is grieued with his infirmities, and knowes the excellencie and comfort of spirituall health, cannot but desire and couet grace more and more, that in due time hee might be perfectly healed.

Seuenthly, It receiueth new supply of grace continually from Iesus Christ the fountaine of grace. *Of his fulnesse haue we all receiued, and grace for grace:* Christ is an euer-flowing fountaine of grace, of whose plentie all Beleuers are abundantly partakers, and that from one degree of grace to another, though not all in the same measure and degree. Water in a ditch, which hath no liuing spring to feed it, is soone dried vp: but the pond which is nourished continually with fresh springs, doth not feare the drought of Summer, or scorching heate of the Sunne. The Temporarie, who was neuer knit vnto Christ, as a liuing naturall and proper member, may fall away from that which he seemed to haue; But the true Beleuer, in whom Christ, the fountaine of life dwelleth, who daily receiues grace from him, according to the measure of the gift of Christ, he shall neuer vtterly be destitute. *He that eateth my flesh, and drinketh my bloud, dwelleth in mee and I in him. As the liuing Father hath sent me, and I liue by the Father: so he that eateth me, euen he shall liue by me.*

Iohn 1.16.

Ephes 3.17.
Ephes.4.7.

John 6.56,57.

8. Eighthly, It assureth of perseuerance through such promises as these; *I will make you to walke in my Commandements; I will put my feare in your hearts, that you shall not depart. Who so eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him vp at the*

Ezek.36.27.
Ier.32.40.

Iohn 6.54.

last

last day. But Faith giueth assurance of perseuerance as it doth of the pardon and forgiuenesse of sinnes, and what is necessary to be knowne of that point, hath beene largely handled before.

Meanes to stirre vp our selues to beleeue these promises of perseuerance.

Now if a Christian would stirre vp his faith to beleeue the promses of perseuerance, when hee feeles his owne weaknesse, and considereth the strength and malice of his Aduersaries.

I.

First, Let him heartily bewaile his proneneſſe to sinne, aptnesse to decline, inabilitie to withstand any one temptation, or set one step forward in the way to Heauen. "Woe is me, poore wretch, blind, lame, crooked, sicke, "impotent, vnstable as the running water: How was I "bewitched with selfe-confidence and conceit of spiri-"tuall fulnesse? I haue presumed vpon my wisdome, as "sufficient to direct my wayes, and leaned vpon my "strength, as able to make resistance against temptati-"ons, stand vpon mine owne bottome, and goe through "stich with my resolutions: But now I finde my wise-"dome is ignorance, vanitie and folly, my strength "weaknesse: I am vnable to thinke one good thought, "set one step forward towards Heauen, keepe my stan-"ding, or withstand the least assault. In paine I am pet-tish, vnder crosses faint, heartlesse, discontent, readie to flie at the sound of persecution, secure in prosperitie, puf-fed vp with comforts, apt to bee led away with worldly allurements. My spirituall taste is distempered with car-nall vanities, which relish sweeter to me then the mercies of God in Christ; mine appetite to the Word and food of life is abated, my zeale decayed, mine affections dull to good, my deuotion cooled, my conscience benummed. I heare, but feed not vpon the Word, my Prayers are cold, heartlesse, rouing; in earthly imployments I keepe no moderation, daily weaknesses and lesser sinnes goe downe without reluctation: the motions of the spirit quickly die, the motions of the flesh liue and get strength, admo-

nition is fruitlesse, reproofe vnwelcome in my course I am ready to stumble at euery rub, linger after euery baite laide by Satan or the world to catch mee, and totter vpon the smallest tentation. Euery day I haue greater experience of my weakenesse then other; soone distempered and put out of frame, if by any meanes for a little time my heart bee brought into some better order, I am forgetfull of my purposes, negligent of the opportunities to get good, distracted with lawfull busines and wearie of the workes of my calling, perplexed at the troubles I meete with, giuing way to forwardnesse, not looking vp to God: vnthankefull for mercies, trifling out the the time in foolish surmises, vaine ploddings, and vnprofitable speeches. The poore, leane, thinne fruits of grace, which through the mercie of God now and then I espie in my selfe, these proclaime my sicke and feeble state: my thoughts and meditations of good poore and few; striuings against sin weake, appetite to the wholsome food of life small, digestion slow, obedience meruellous defectiue and in a manner liueless. I liue vnder the powerfull meanes of grace, enioy many helps in priuate, am free from many great tentations wherewith others are exercised in respect of their outward condition, blessed with the societie of them that feare God, pruned and dressed by my heauenly Father, and yet I reele, wauer, am tossed too and fro, and ready to fall vpon euery occasion. Alas, wretched man that I am, how shall I bee able to stand if the meanes should faile, persecutions bee raised, or the powers of Hell let loose vpon mee.

2. Secondly He must stirre vp himselfe to rest vpon God through Iesus Christ, for establishment and conformation. Why should I feare by reason of mine infirmities, or the malice of my spirituall enimies? "I am sicke, but "God is my physitian; weake, but God is my rocke, "my strength, my high tower; I like a lost sheepe am "readie

" readie to goe aſtray, but the Lord is my Sheepheard, " and will not ſuffer me to periſh. Chriſts interceſſion is euer effectuall: but he hath prayed that my faith ſhould not faile, and promiſed that the gates of hell ſhall not preuaile. The ſons of *Adam* mortall by birth, can neuer grow beyond the ſtate of mortalitie: the children of God borne of immortall ſeede can neuer fall from the ſtate of immortalitie. True faith is a neuer fading faith, the life of grace an euerlaſting life, the water of life, a well ſpringing vnto eternall life. Chriſt once died for ſinne, neuer to die any more: and he that liueth in Chriſt ſhall liue for euer. Indeed if faith were the worke of freewill or had dependance vpon it, it might well periſh, but being the intire gift of God according to his purpoſe of grace, it muſt needs pertake of the vnchangeable loue of God, which is the fountaine whence it ſpringeth. I will walke iealous of my ſelfe, becauſe feeble and apt to offend, but confident in Gods mercie and grace, becauſe he is faithfull, who ſhall confirme mee vnto the end, and perfect his worke hee hath begun. My care ſhall be to feede vpon the word of life, to ſhunne ſinne and the occaſions leading thereunto, to cry for aide and ſtrength and when I feele my ſelfe readie to ſinke, I will hang vpon the Lord, for his power ſhall ſuſtaine mee, his right hand ſhall vphold mee, and by his might I ſhall be keept through faith vnto ſaluation. A bruiſed reede ſhall he not breake, and ſmoking flaxe ſhall hee not quench, till he ſende forth iudgement into victorie: his power ſhall be magnified in my weakneſſe. *Math.* 12.20. 2. *Cor.* 12.9.

Thirdly, He muſt pray inſtantly that God would vphold him, and make him to ſee that hee will eſtabliſh him vnto the end. Our ſtrength is of God, and it is of him that wee know or be aſſured that through the power of his grace, we ſhall ſtand firme and vnmoueable. The ſtate of a Belieuer is ſure, and it is impoſſible the elect ſhould bee deceiued: but as they ſtand by the grace of 3.

God

God, ſo it is of God that they know their ſtanding. O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that reſt vpon thy gratious promiſe and deſire to yeelde vp themſelues in obedience to thy Commaundements, looke mercifully vpon mee, thy weake vnworthy ſeruant: heale mine infirmities, for they are many, and ſtabliſh mee by thy free Spirit for I am brought very low. Remember, I beſeech thee, the word of thy couenant, ſaying, *I will giue them one heart and one way that they may feare mee for euer for the good of them, and of their children after them. And I will make an euerlaſting couenant with them, that I will not turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from mee.* Now I am thy poore creature, the worke of thine hands whom thou haſt made; thy poore ſeruant with whom thou haſt ſtriken couenant, vnto whom thou haſt ſhewed this mercie, that I deſire to feare thy Name: O Lord, I beſeech thee, teach mee thy way, make me to walke in thy truth, vnite my heart to thy feare, confirme, ſtrengthen, ſtabliſh me vnto the end, and make mee to know that by thy power I ſhall bee inabled to ſtand faſt and vaniſh the enemies of my ſaluation, that I may fight manfully, obey cheerefully, perſiſt vndaunted, and reioyce in thy ſaluation all the dayes of my life.

Ier. 32. 39. 40.

CHAP.

Chap. VI.

How to liue by faith in time of Temptation, when Satan encounters and seekes to winnow the poore seruants of Christ.

NO sooner doth a Christian set himselfe vnfainedly to seeke the Lord, but Satan with all his malice subteltie might and furie doth make out after him, assaying by inward suggestions and outward tentations againe and againe reiterated to discourage, turne backe, and vtterly ouerthrow him. The seruants, of Christ are all souldiers, and haue continuall warre *not with flesh and blood, but with principalities and powers, and spirituall wickednesses.* This they must expect, they haue sworne it, and are called vnto of the Lord; who for their encouragement doth not onely acquaint them with the necessitie of the fight, the iustnesse of their cause, the weight of the busines, the honour of the combate, the reward of victorie if they ouercome, that he himselfe doth behold and approue the valiant, but also by his faithfull promise doth assure them of strength and victorie. This is signified in the first promise. *It shall bruise thy head, and thou shalt bruise his heele*: which properly being vnderstood of Christ, by communication of grace doth belong to all the faithfull. *Simon, Simon, behold Satan hath desired to haue you, that hee might sift you as wheate: But I haue prayed for thee, that thy faith faile not. Wherefore take vnto you the whole armor of God, that yee may bee able to withstand in the euill day, and hauing done all to stand. Resist the Deuill, and he will flee from you. He that is begotten of God keepeth himselfe, and that wicked one toucheth him not. The gates of hell shall not preuaile against it. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor*

1. Pet. 5. 8.

Eph. 6. 11. 12.

Encouragements to resist Satan.

Apo. 2. 11. 26. 27.
Apo 3. 21.
Iam. 1. 12.
Promises of victory.
Gen. 3. 13.

Luk. 22. 31. 32.

Eph. 6. 15.

Iam. 4 7.

1. Ioh. 5. 18.
Math. 16. 18.

Rom.8.38.39. *nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to seperate vs from the loue of God, which is in Christ Iesu our Lord.* Satan was the strong man armed who possessed all in peace: but our Sauiour hath ouercome him, taken from him all his armour, and diuided his spoiles.

Luk.11.21.

Col.2.15. *Hauing spoiled principalities and powers, he made a shew of them openly, triumphing ouer them vpon the Crosse; and so through death hath destroyed him that had the power of*

Heb.2.14.15. *death, that is, the Deuill, that he might deliuer all them which for feare of death were all their life subiect to bondage. Wherefore he saith, when he ascended vp on high, he led captiuitie captiue.*

Ephes.4.8.

The godly are allowed to beleiue the promises of victory.

In this state of temptation the seruants of God are allowed to liue by faith. For *the God of peace* hath promised to *tread Satan vnder our feete shortly*, opportunely. When Satan may seeme to preuaile and get the victorie, God will speedily bruise and crush him vnder the feete of the faithfull, least hee should hurt or ouerthrow their saluation. The craft of Satan is great to deceiue, but God will teach wisedome and prouidence to discerne and disappoint his stratagens. The power of Satan is great to molest, but if wee fight manfully against him, not trusting in our owne strength, but in the liuing Lord, we shall obtaine a ioyfull victorie. We must not be slouthfull nor selfe-confident, but valiant in the Lord, and the successe is certaine through his blessed aide. *Through God wee shall doe valiantly: for he it is that shall tread downe our enimies. This is the commandement of God, that wee beleiue in the name of his Sonne Iesus Christ.* Nothing is so glorious to God: nothing so profitable to vs. It doth giue God, as it were, a testimoniall of his truth, power, mercie and goodnesse. And for our selues, it is our treasure, strength and victory. *God hath chosen the poore of this world, rich in faith. In quietnesse, and in confidence shall be your strength.* Wee

Rom.16.20.

2.Cor.12.7.8.9.

Rom.6.14.

Psal.60.12.

1.Ioh.3.23.

Iohn 3.33.

Iam.2.5.

Esay 30.15.

hau

haue a charge to *reſiſt the Deuill ſtrong in the faith.* The more fiercely we be aſſailed, the more confidently ſhould we betake our ſelues vnto the Lord for helpe, who is our ſtrong caſtle, and rocke of defence. In peace if men let their armour hang by and ruſt, yet it is time to buckle it about them, when the enimie is at the gates, and beginneth to batter the walls. The Lord permits Satan to buffet vs, that wee might be moued to ſeeke and take vnto vs the armour of a Chriſtian, more eſpecially to put on the ſhield of faith. To doubt & feare becauſe we are exerciſed in ſpirituall combats, is as if a ſoldier ſhould lay aſide his harneſſe, becauſe he is called forth to battell with his enimies. The Apoſtle ſpeaking of our ſpirituall conflict with the malitious enimies of our ſoules, chargeth vs not only to belieue, but aboue all things to labour after faith. *Aboue all things taking the ſhield of faith:* which manner of exhorting doth ſhew vs, both what care we muſt haue of it, and what approbation we haue from God to belieue. For if wee bid a ſeruant buy many things, but aboue all ſuch a thing by his charge he might eaſily gather what he ſhould bee carefull in, and what allowance he had to doe it. So when wee are counſelled aboue all things to get faith, it is not hard to vnderſtand, that we muſt be chiefely carefull about it, & that God is well pleaſed we ſhould ſo be. Faith is one of the firſt things that is formed in a Chriſtian, & wherewith God furniſheth him, when he prepareth and calleth him forth to the encounter: ſo that to queſtion whether we ſhould belieue, is to queſtion whether we ſhould dedicate our ſelues to the ſeruice of God, denie our luſts, or fight againſt the Deuill. That which is fabulouſly ſpoken of the Giants is truely ſpoken of vs; wee are no ſooner borne, then wee haue our ſwords girded to vs, our ſhields on our armes. The Lord ſtands betwixt his children and all dangers that are intended againſt them by their malitious enimies. He is euer at their right hand to ſaue their ſoules

1. Pet. 5. 9.

Eph. 6 16.

from

from death. And if God ſtand forth for their helpe, they cannot better prouide for their one eaſe and ſafetie, then if they confidently hope in the Lord, and repoſe their ſoules vpon his might.

It is neceſſarie that a Chriſtian ſhould liue by faith in that condition. For all ſpirituall ſouldiers muſt put one courage and reſolution not to feare the aſſaults of mightie enimies, nor bee diſmaied at any difficulties. *Let not your hearts feare, tremble not becauſe of your enimies; quite your ſelues like men, be ſtrong.* But true valour cannot be had without faith in Chriſt. *Stand faſt in the faith, bee ſtrong.* The Deuill is like a ſerpentine Croco dile, whoſe propertie is, if one follow, it flieth away, if one flie, it purſueth him *Reſiſt Satan, and he will flie:* be afraid, and he will follow. Cowardiſe doth encourage the aduerſary, courage daunts him. But courage iſſueth from ſound confidence in the Lord, who is the rocke and ſhield of them that flie vnto him. *Waite one the Lord, be of good courage, and he ſhall ſtrengthen thy heart. Be ſtrong and of a good courage, feare not, nor be afraid of them: for the Lord thy God he it is that doth goe with thee, hee will not faile thee, nor forſake thee.* Of our ſelues we haue no ſtrength to preuaile againſt the ſtrong one in the world: all our victories muſt come of God, his power doth all our workes for vs. *Wee are kept by the power of God vnto ſaluation*, he bruiſeth the Serpents head, he diſſolueth the workes of the Deuill, he treadeth Satan vnder feete. The chiefeſt ſtrength of ſouldiers lyeth in their Captaine, who yet muſt fight for themſelues and him, by their owne power and skill: but all our ſtrength lyeth in Chriſt, the Captaine that leadeth vs to ſaluation, from whom wee receiue all power and abilitie to doe what is good, whoſe Almightie power ſubdueth all things for vs. Wee our ſelues before our conuerſion are of no ſtrength, *not ſufficient to thinke a good thought: all our ſufficience is of God.* But we cannot be ſtrong in the Lord, and in the

It is neceſſary a Chriſtiã ſhould liue by faith in this condition.
Deut.20. 3.
1.Cor.16.13.
Pſal.31 2.& 71 3. and 61.2.3
Deut.32.4.
Pſal.27.14. and 31.24.
Deut.31. 6,7.8.
1.Pet.1.5.
Gen.3.15.
Rom.16.20.
Rom.5.6.
2.Cor.3.5.
Act.3.16.

the power of his might, vnleſſe we belieue and leane vpon it. Gods ſtrength is the matter apprehended, faith the hand whereby we apprehend it. This is our ſtrength, *ſtand ſtill, feare not, behold the ſaluation of the Lord.* If wee had the ſtrength of our firſt parents and were left to our ſelues, wee ſhould come ſhort of happineſſe: this is all our ſecuritie, that it is Gods ſtrength being truſted vnto by faith, that muſt helpe vs to ſaluation: *Through God wee ſhall doe valiantly*: hee is our ſhield, tower, rocke ſtrength and glory. Faith is of force to keepe vs againſt all aſſaults of the Deuill: This is our victorie which ouercommeth the world: this is ſo mightie, that the powers of Hell cannot preuaile againſt it. Faith doth latch the fierie darts of the Deuill, that they fall off without piercing vs: or if they enter, it doth quench and allay their burning heate, that they ſhall not kill vs. *Peter* had the dart ſtucke in him a while: but faith did renew repentance; and healed him, making the poyſon of ſinne a Treacle. *Paul* was buffeted with inward ſuggeſtions, and had troubles as thicke as haile-ſtones following him; yet all theſe preuailed not againſt him, becauſe hee kept the faith. The Deuill will renew his aſſaults againſt vs, and we muſt renew our courage and ſtrength againſt him; which cannot be done, vnleſſe wee liue by faith. Hee that hath no truſt in himſelfe, but leaneth on the power of God, will, though he fall often, ſtill haue hope, and bee courageous to ſet vpon his enimies with freſh aſſaults after ſome foyle receiued. For he that knowes hee hath no ſtrength, cannot wonder, if when God leaueth him he doe fall: and he that maketh Gods ſtrength his ſtay, though he be neuer ſo farre from a thing, yet will not caſt away hope in time too btaine. The acts of faith in reſpect of temptation be theſe or ſuch like.

Eph.6.10.

Exod.14.13.

Pſal.108.13.

1.Ioh.5.4.
Matth.16.18.

Eph.6.16.

1.Tim.14.7.

The acts of faith in reſpect of theſe temptations.

First, Faith makes ſenſible, that we cannot reſiſt of our ſelues. By Satans force the mightie Cedars haue beene ouerthrowne, and with more eaſe we might be ouerturned

1.

ned: But yet when hee rageth with greatest fury, it assureth that hee is chained vp by the power of Almightie God, and can goe no further, then he will giue him leaue. Well may the Deuill barke and roare, like a band-dogge or Lion safely chained or shut vp, but hee cannot stirre further then God is pleased to let him loose. Hee cannot tempt whom hee will, nor when hee will, nor how hee would, not by what meanes, nor in what measure hee would, nor with what temptations, nor for what continuance: in all these he is confined by the prouidence of God, who hath promised, that he will not suffer vs to be tempted aboue that we are able, but will with the temptation also make a way to escape, that we may be able to beare it. A legion of Deuils could not enter into a *Gadarene* Hogge, till Christ had giuen them leaue. Satan cannot touch one Bleate pertaining to *Iob*, till he haue obtained libertie: nor then lay a finger vpon his bodie, till his libertie be renewed. The Deuill is the sinfull Authour of Temptations, whereby he seekes to molest and ouerthrow the Saints: but God in his infinite wisdome and mercie doth limit them both in respect of time, place, person and temptation it selfe, and direct them to such an end as Satan neuer intended. Faith speaketh on this wise, Satan desires to fift me as wheate, but it is the Lord who hath made choice of this temptation wherewith I am exercised rather then another, and hath set bounds to the spirituall enemies of my soule, what time they shall continue to assaile, how farre they shall proceed and no further, and will direct the temptation to a good end, aboue all I can conceiue: therefore I will not feare the enemy but waite vpon the Lord.

1. Cor. 10. 13.
Marke 5. 12.
Iob 1. 12. & 2. 6

2. Secondly, It discouereth the Methods of Satan, and his Ends in tempting. The Deuils aimes are not euer one and the same. Alwayes hee labours the destruction of the Saints, but his wayes, whereby he endeuours to effect it, are contrarie. Sometimes he purposeth to entice vnto sin by

2. Cor. 2. 11.

by his allurements; ſometimes to vexe, trouble, and driue into deſpaire; at leaſt to make the life of a Chriſtian vncómfortable with his manifold and helliſh aſſaults. This is wiſely diſcerned by faith, whereby the ſtratagems of our Aduerſary are more eaſily diſappointed. For as an Enemy, who intends by policie to get the victorie, is more then halfe ouercome when his plot is diſcloſed: ſo it is here, Satan is ſoone diſcomfited, when his intents and proiects are manifeſted and made knowne.

Thirdly, It lifteth vp the heart to crie and complaine vnto God of the crueltie and malice of that ſpirituall Aduerſary: but ſuffers it not to muſe vpon his blaſphemous temptations or to conferre with them. If *Rabſhakeh* reuile the liuing God, the people of *Iudah* will hold their peace, and not anſwere him a word, leaſt being inraged he ſhould blaſpheme the more. Direct oppoſition in ſuch caſes ſtirreth vp the outragious blaſphemer to grow more furious. When the Deuill requires of our Sauiour to fall downe and worſhip him, hee reaſons not the caſe, but repelleth him with deteſtation, *Auoid Satan.* Giuing vs to vnderſtand, that the blaſphemous may not be reaſoned with, if they ſhould, it would make them but burſt forth into greater outrage againſt the peereleſſe wiſdome of God. Wherefore if Satan buffet vs with ſuggeſtions of this nature, it is our wiſdome to turne from him, and to make our complaint vnto the Lord. So *Hezekiah* ſpred the blaſphemous letter of *Sennacherib*, before the Lord: And when the enemies of *Dauid* inſulted ouer him, as though there had beene no helpe for him in his God, he crieth, *Lord, how are mine enemies increaſed.*

3.

Eſay 36.21.

*Math.*4.10.

Eſay 37.14.

*Pſal.*3.1.

Fourthly, By faith the poore ſoule eying the promiſe betakes it ſelfe vnto the Lord for ſuccour promiſed to be defended againſt the malice of that roaring Lion. It is the promiſe of our Sauiour, that Hell gates ſhall not preuaile againſt his faithfull people: they ſhall fight againſt them, but not preuaile. When the ſpirit of man begins to faint,

4.

*Math.*16.18.

faith bids him bee of good courage, for there is helpe in Heauen. The Deuill may thrust sore at thee, but shall not get the victory, for God is with thee. If the Lord plunge thee into the Sea, he will goe downe with thee thither to keepe thee, that thou shalt not bee drowned; although Hell gates had shut mouth against thee, yet there his Almighty hand will be with thee, and from thence his arme will deliuer thee. Feare not, for the Lord will be thy defence, and the shadow of his wings thy couer.

Psal. 91. 2, 3.

Esay 50. 7, 8, 9.

5.

Fiftly, It stirreth vp courage and resolution to set vpon the practice of godlinesse, and the duties of our particular calling with diligence and chearefulnesse, as the meanes sanctified of God to procure freedome. For despaire, dumpishnesse, foregoing the meanes of grace, and neglect of our calling, these are the things which Satan labours to driue vs vnto: we doe him the greatest pleasure that may be, when we yeeld vnto him therein. Excessiue feare brings that vpon vs, from which especially we desire to be freed, and ties vp the powers of the soule, that it can make no resistance. Cowardise and fainting sorrow put courage into our Aduersarie: valour, resolution, and confidence forceth him to giue backe. When wee giue place to doubting, deiectednesse, inordinate tyrannicall feares, wee put our selues into the hands of our Enemie: but the victory is ours, when by faith in the power and mercy of the Lord, we raise vp our hearts in courage, and buckle our selues to the duties that lie before vs, according to abilitie granted of God. When wee are idle and solitarie, Satan hath most aduantage to molest and disquiet, as the thiefe hath to steale, when the doore stands wide open: but conscionable imployment shutteth the doore against him, and takes away opportunitie. This is the voice of faith, though Satan furiously assaile thee, be not dismayed: when his temptations bee most fierce, bee thou most diligent in the meanes of grace, the practice of holinesse, the labours of an honest calling; pray earnestly,

ly, call to remembrance the promiſes of grace, exerciſe thy ſelfe in workes of mercy. Make this vſe of all his malitious aſſaults, that thou be quickened to ſticke faſter vnto the word of promiſe, lift vp thy heart to craue his aide with confidence, and take courage to labour more earneſtly in the paths of righteouſneſſe. For Satan will then ceaſe to vexe with his temptations, when that which he puts as a ſtumbling blocke, wee make a ſpurre and incitement to more diligence in wel-doing.

Sixtly, It fortifieth the ſoule againſt all inuaſions: For the perſwaſions of faith are moſt forcible, the ſtrength of faith inuincible. Satan indeuours by horrible, and feareſull iniections to driue the poore ſoule to deſpaire. Faith harteneth him the more to beleiue, and keepe cloſe vnder the ſhadow of the Lords wings. For the Deuill is let looſe, to chaſe vs neerer home, that we might ſticke faſter vnto the Lord, as the childe affrighted will cling vnto the mother. Satan deſires by carnall allurements and outward obiects to draw him from God, which he inforceth with all ſubtiltie: Faith oppoſeth ſtronger perſwaſions to wel-doing; it ſetteth before him the terrours of death eternall if he reuolt; the comforts of grace, and the ioyes of Heauen, if wee continue conſtant: in compariſon whereof all carnall inticements be of no moment. When the Deuill cannot preuaile by flatteries, hee ſeekes by force and violence to ouerthrow the poore ſeruants of Chriſt. Faith buildeth it ſelfe vpon Chriſt the euerlaſting rocke, reſiſteth in his name, and getteth the victory. The Belieuer is too weake of himſelfe to withſtand the leaſt aſſault, but relying vpon the Lord, through his power he is made victorious in the greateſt. 6.

Seuenthly, Faith is vigilant and watchfull at all times, in all places, vpon all occaſions againſt all ſins, with all degrees thereof, ſpecially againſt ſins of conſtitution, calling, the time, company, corrupt education, the firſt riſe of ſinne-delighting motions, and ſinnes of ſolitarineſſe, that 7.

it bee not circumuented by the wiles of Satan. Faith may ſlumber and take a nap for a little ſeaſon, when it is ill at eaſe: but the propertie of faith, when liuely and in good plight, is to keepe waking. For nothing is more wiſely fearefull then faith, nor more cautelous and circumſpect then holy feare: Nothing more carefull and ſuſpitious then faith: more waking and induſtrious then holy care and ſuſpition. Nothing more couetous and couragious then faith, more watchfull then couetouſneſſe and courage. Faith makes a man iealous of himſelfe, leſt hee take cold, catch a knocke, or bee deceiued; cautelous and circumſpect, that the Deuill get not aduantage, ſet not vpon him at vnawares; deſirous to keepe ſtanding, grow in grace, liue in peace with God, and valiant in the Name of God to take armes in the cauſe and quarrell of God againſt principalities, powers and ſpirituall wickednesſes. Feare, care, ſuſpition, couetouſneſſe, courage any one of theſe, is ſufficient to keepe waking in earthly things: and when all of them ioyntly concurre, ſhall they not haue this effect in ſpirituall? Satan is vigilant to tempt, as hee can eſpie his opportunitie: and faith is watchfull to auoid the ſnare, or withſtand the aſſault.

8. Eightly, In the moſt forcible tempeſts which the enemy raiſeth againſt vs, when to preſent ſence and feeling all ſight and hope of the grace and goodneſſe of God in Ieſus Chriſt is loſt, faith tels the heart, that a calme is at hand. When the ſtrength of the enemy is waſted, and his prouiſion decayed, that he hath no hope to continue the ſiege long, hee will make one or two furious aſſaults againſt the place before his departure, intending to winne the horſe or loſe the ſpurres, as the Prouerbe goeth: ſo it is with Satan, his rage is greateſt, when his time is ſhorteſt. Euen as the darkneſſe is greateſt a little before day: ſo the grand pieces which the Deuill keepes in ſtore, vntill the

Reuel. 12. 12.

the case bee desperate, bee with the claps they giue, and mists they send forth, messengers of his retiring, and our deliuerance which is before the doore. The last temptation wherewith Satan set vpon Christ was the most furious, and when he could not preuaile thereby, he departed from him for a season. The Lord knowes well the malice of Satan, and the weakenesse of his children: his furie to deuoure, and their frailtie to stand long in the encounter: therefore he will not suffer that roaring Lion aboue measure to discharge vpon them. This faith assures of, and perswades quietly to waite for.

*Math.*4.10,11. *Luke* 4.13.

1.*Cor.*10.13.

Ninthly, If Satan renew his assaults, faith stands prepared through the power of God to make resistance afresh? When *Paul* was buffeted by the messenger of Satan, he besought the Lord often in that thing. Thus when wee are led into darkenesse without light, wee leane vpon God, and cry vnto him for saluation. If a childe haue his Father by the hand, though he be in the darke, or otherwise see what hurt might him approach, and make often at him, yet he is not afraid: and so it is with vs, whilest by the eye of faith, wee see that *inuisible one*, at out right hand to support and saue vs. Neither are wee scarred at this, that Satan doth shift his temptations, and returne againe after hee had left vs for a season: But hauing experience of Gods gratious dealing and tender compassion, we flie vnto him, and shrowd our selues vnder the shade of the Almightie. If wee haue in some fits found ease by this or that meanes, we know if wee come into like case how to helpe our selues; it is wee say, but doing such a thing, or taking such a matter: thus hauing once found in distresse and temptation, strength and deliuerance by recourse to our God in Christ, we know what to doe when such like state returneth on vs. Satan will not cease to assaile though hee bee ouercome; nor the Belieuer faint though he be set vpon againe and againe: but hauing once returned with victory through the power of God, hee will

9.

2.*Cor.*12.8.

will abide in the ſecret place of the moſt High for euer.

10. Why the godly ſometimes want the ſight of Gods graces.

Tenthly, The faithfull are the Lords veſſels, which he vſeth to ſcoure by temptations. True it is, that in the time of triall, the graces of the Spirit doe not ſo much appeare to the notice of the belieuing heart: but by the ouer-ruling prouidence of God, they ſeruc for the increaſe of grace, as the truth teacheth, faith belieueth, and experience can teſtifie. Thus faith miniſtreth comfort in the moſt bitter agonies, if it bee rightly vſed, and ſtirred vp. But what if the child of God be brought ſo low, that he can diſcerne no ſparke of faith, no fruit of grace, no marke of Gods loue in himſelfe? It is not to be doubted, but the ſeruants of Chriſt through their weaknes, are oft brought by extremity of temptation into wofull deſolation, which yet the Lord doth wiſely order for the glory of his Name, and the good of his deiected ſeruants. And as in other things, ſo in this, that they cannot diſcerne any fruit of the Spirit, wherewith through the mercy of God, they are comfortably repleniſhed. For the bluſtering Tempeſts which the enemy raiſeth againſt them, cauſe ſuch diſturbance in the ſoule, and fill the heart with ſuch confuſion, feare and terrour, that for the preſent they are altogether vnable to iudge of their owne eſtate. For when the Mind is ouer-clouded with the miſts of Temptation, as the eye with the riſing of duſt; and the heart toſſed too and fro with vnquietneſſe, as the waues of the Sea when the winds are boiſterous; conſcience by recoiling vpon the ſoule cannot conceiue, or giue right notice of it true ſtate and temper. Troubled water will not giue backe the reflection of the countenance: nor an afflicted Spirit the true diſpoſition of the inner man. When the poore Chriſtian makes ſearch into himſelfe, the temptation firſt puts forth it ſelfe, wherewith the heart is daunted, and thereupon concludeth, that no grace doth lodge or abide in him, becauſe at firſt ſight it doth not appeare. Vnto theſe may be added, that good men are ſometimes pertinently diſpoſed,

ſed, to caſt away all they haue as nothing, becauſe they haue not what they deſire, or imagine others to enioy: herein reſembling little children, who for want of ſome ſmall triſle that they deſire, or ſome of their fellowes haue, throw away many things much more pretious.

But not to inquire further into the cauſes of this miſtaking, the remedy is;

The Remedie of this.

1.

Firſt, hee muſt know, that as in ſicke perſons we ſee it commeth to paſſe, they thinke there is no hope of life, when the Phyſician and ſtanders by ſee certaine and vndoubted tokens of health: So it is oftentimes in theſe ſpirituall ſickneſſes.

Secondly, It is the wiſdome of a Chriſtian in this caſe to obſerue the marke that Satan driues at, which is to hide from his ſight the graces of the Spirit, that he might bring him to deſpaire. This being the Deuils aime, hee muſt ſtirre vp himſelfe to beleeue, and roll his ſoule vpon Chriſt for ſaluation. For when he can ſee no grace in his ſoule, he cannot but ſee himſelfe to be miſerable, and ſo called to come vnto Chriſt the fountaine of liuing waters, that by him hee might be repleniſhed, in him hee might find refreſhing. Againe, taking courage to beleeue, hee diſappoints Satan, who intendeth not ſo much to draw him into ſecurity, as to force him to caſt away all hope of mercie. Oh, but a Chriſtian is to examine and try himſelfe, whether hee be inriched with the graces of the Spirit, or no? True it is, that the examination of our hearts is a neceſſary duty, but to be done in due order, ſo as we be ſtirred vnto, not driuen frō the practice of other duties no leſſe needfull: But when the ſoule is diſtempered with the aſſaults of Satan, and vnable to iudge of it owne ſtate, it is vnſeaſonable to make ſearch into our hearts, and prepoſterous to giue place to doubtings, becauſe wee cannot find what wee deſire. Wee haue a commandement to beleeue, as well as to proue our ſelues, both which muſt bee coupled together, otherwiſe neither can be done as they

ought: and it is a plaine caſe, that he who finds himſelfe to be poore and naked, is called to come vnto Chriſt, that hee might receiue of his fulneſſe, bee inriched with his plentie. If thou canſt not find in thy ſelfe what thou ſeekeſt after, come vnto Ieſus Chriſt, and belieue in him, that thou mayeſt receiue what thou ſeekeſt, and is to bee found in him.

3. Thirdly, The diſtreſſed ſoule muſt learne, that the grace of God worketh not alwayes alike in his children. When we walke in the fields in winter, we ſee not only no good fruit, but not ſo much as a leafe on the trees, in ſome alſo the very trunke or ſtocke appeareth to be dead: yet is the ſap hidden in the root, which in due time will ſhew that the tree was neuer dead. When fire is raked vp, there appeareth oftentimes a ſort of cold dead aſhes, when there are vnderneath certaine ſparkes, of which you may afterward make a fire. Yea, many times the fruits of grace may ſhine in the conuerſation to the eyes of others, when the powers and ſtirrings of grace inwardly, being hindred with temptations, cannot be felt.

4. Fourthly, The long and manifold temptations of Satan, wherewith hee ſeekes to throw Chriſtians head-long into deſpaire, is to them a teſtimonie of the inhabitation of the Spirit in their hearts. For the power and ſtrength whereby thoſe aſſaults are repelled, is it not of God? The vncleane ſpirit might eaſily enter into the houſe with ſeuen other ſpirits worſe then himſelfe, and dwell there, if he found it ſwept and garniſhed, that is, empty and deſtitute of grace. The ſtrong man armed might well breake into the houſe, if a ſtronger then hee did not keepe poſſeſſion. As the children of God are conquerours ouer many temptations, ſo one only temptation (and that of no long continuance) is able to ſinke the ſtoureſt among the Reprobates, who are meere droſſe and refuſe, into the bottomleſſe pit of Hell. The ſtrong aſſaults whereby the Deuill laboureth the ouer-throw of the poore ſeruant of God,

Math. 12. 43, 44 *Luke* 11. 24, 25, 26.

God, is tohim an argument of ſtrength receiued, or that God will ſtrengthen him. For if he looke vnto God in the tentation, he calleth not forth his ſeruants to the conflict, vntill they be furniſhed, nor will he let Satan looſe vntill he haue inabled them to make reſiſtance. He will not lay waight vpon greene Timber: nor cruſh the tender youngling with burdens vnſupportable: whom God doth imploy in his warre either hee hath, or will make them able for the ſeruice. If he haue an eye, vnto Satans malice, why doth he muſter all his forces to beſiege, if there bee no ſtrength to withſtand? The long continued furious tentations of Satan doe make proofe, that the heart is well fortified againſt him.

The way and meanes to ſtirre vp faith in theſe perplexities and times of grieuous temptations, is:

Meanes to ſtirre vp our ſelues to liue by faith in time of dreadfull temptation.

First, the diſtreſſed Chriſtian muſt vnfainedly humble his ſoule for former ignorance, vanitie of Minde, diſeſteeme of mercy, timorouſnes, diſcontent, vnbeliefe, miſinterpreting the Lords doings, ſolitary muſings on the temptations of Satan, ſelfe confidence, and ſuch other ſinnes which may ſeeme to ſet vpon the ſoule to the fierce and dreadfull aſſaults of Satan: and in that acknowledgement and humiliation hee muſt vnfold his preſent miſery before the Lord. O my God, I am aſhamed and confounded, and bluſh to lift vp my face to thee, my God: for my ſins are multiplied exceedingly, and mine iniquities are riſen vp againſt me. I was conceiued in ſinne, I I haue liued in vanitie: my thoughts are looſe, mine affections boiſterous I haue diſeſteemed mercy, regarded lying vanities; giuen way to doubtfull reaſonings, pettiſhly taken on when my carnall deſires haue beene croſſed; diſtuſted thy promiſes, diſputed with thee of thy iudgements; giuen way to thoughts of vnbeliefe, harboured vnquietneſſe and diſcontent: and ſo expoſed my ſoule to the moſt violent, horrible and fierie tentations and aſſaults of Satan. My ſoule which ſhould

1.

Ezra. 9.6.

be

be ſeaſoned with ſweete meditation on thy goodneſſe, mercie, and grace manifeſted in Ieſus Chriſt, delighted in the promiſes of mercie, and rauiſhed with the ioyes of Heauen, is continually peſtered and aſſailed with the blacke and helliſh thoughts of Atheiſme, deſpaire, blaſphemie, diſcontent; and extreamely tortured with ſoule-vexing feares. O my God, looke mercifully vpon the miſerie of a poore diſtreſſed ſinner. I am brought into great darkeneſſe, and can ſee no light. There is no ſoundneſſe in my fleſh, nor reſt in my bones, nor quiet in my ſoule. My heart trembleth, my ſtrength faileth me, my life is ſpent with griefe, my ſpirit within mee is ouerwhelmed: and preuailing feares ſo tyrannize ouer me, that I cannot ſpeake. My Minde is full of diſorder and confuſion, my heart of terrour: my ſoule refuſeth comfort. In the day I am terrified with thoughts, in the night affrighted with dreames. I am ſore wounded and broken, I goe mourning and deſolate all the day: my moiſture is like the drought of ſummer, and in this deepe diſcomfort the Tempter ceaſeth not to ſuggeſt, That *there is no helpe for me in my God.*

Pſal. 38. 8. 10.
Pſal. 32. 4.
Pſal. 3. 2.

2. Secondly, hee muſt complaine of the malice of the Deuill, and inſtantly intreate the Lord to pardon ſinne, bridle, reſtraine, and tread Satan vnder foote. Whiles I declare mine iniquitie, and am ſorry for my ſinne, the Deuill rageth with incredible fury ſeeking to deuoure and ſwallow me vp. He fighteth againſt me continually: night and day is my ſoule vexed with temptations to be abhorred. If I ſay, I will remember the mercies of the Lord, and thinke vpon his Name; I will vnloade my ſoule into the boſom of my heauenly Father, and waite vpon his grace: then he ſuggeſteth impious thoughts and horrible blaſphemies to the great annoyance, miſerable diſtraction, aſtoniſhment and vexation of my poore ſoule. Remember me O my God, according to the multitude of thy tender compaſſions, and blot mine iniquities

out

out of thy remembrance for thy Names ſake. *There is mercy with thee concerning ſinne:* pardon the treſpaſſes of thy poore ſeruant, and impute not vnto mee thoſe helliſh thoughts ſuggeſted by Satan, which through thy grace I deteſt vnfainedly, vnder which I deſire to be ſincerely humbled, and from which I heartily begge to bee deliuered. Returne, O Lord, cauſe the light of thy countenance to ſhine vpon mee; refreſh my parched ſoule with the ſence of thy mercy; diſpell the miſts of tentation, rebuke Satan, and reſtraine his malice. Thou art the God of peace, tread Satan, I beſeech thee vnder my feete ſhortly, that with a quiet and chearefull Spirit I may ſing of thy praiſe, and ſerue thee in holineſſe and righteouſnes all the daies of my life. Thou art my ſtrength and portion, my rocke and towre of defence, vnto thee doe I flie for ſuccour, Oh, p'ead my cauſe againſt the enimie of my ſoule, and thy glory. I am purpoſed through thy grace to ſticke and cleaue faſt vnto thy mercy, neuer to aſſent vnto or approue his horrible ſuggeſtions: Oh keepe mee that the euill one may neuer touch me. *Lord, how long wilt thou looke on? reſcue my ſoule from the* fierie aſſaults of that wicked one; *my darling from the Lyon.* I am ſore troubled, I am bowed downe greatly, I walke in heauineſſe all the day long: My heart panteth, my ſoule is exceedingly diſquieted with tentations. *This thou haſt ſeene (O Lord) keepe not ſilence: O Lord bee not farre from mee. Stirre vp thy ſelfe, and awake to my iudgement,* curbe and chaine vp Satan, that he may moleſt no longer, and ſtrengthen thy poore ſeruant, that through thy might, I may conquer and tryumph ouer him. *And my ſoule ſhall reioyce in the Lord, it ſhall reioyce in his ſaluation. All my bones ſhall ſay, Lord, who who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him, yea the poore and needie, from him that ſpoyleth him.*

*Pſal.*130.4.

*Pſal.*31.16.

*Rom.*16.20.

1. *Ioh.*5.18.
*Pſal.*35.17.
*Pſ.*22.21.22.

*Pſal.*31.10.

*Pſ.*35.22.23.

*Pſal.*35.9.10.

Thirdly, hee muſt ceaſe to muſe on the tentations

of Satan, and ſtirre vp himſelfe courageouſly, valiantly to truſt in the mercies of the Lord, and relie vpon his grace.

Pſal. 43.5. *Why art thou caſt downe, O my ſoule? and why art thou diſquieted within mee?* why doſt thou harbour perplexing doubtfull thoughts, and in much penſiueneſſe toſſe

Pſal. 39.3. too and fro the tentations of Satan. This muſing kindles the fire: the more thou thinkeſt vpon the tentation, and art diſquieted with doubtings, the greater libertie hath the Deuill to tempt, the leſſe able art thou to with-ſtand his malice. If thou bee dejected, he will be inſolent: if thou be affrighted, he will bee the more furious. Truſt therefore in the Lord, and waite vpon his grace: for hee hath ſeene thine aduerſitie, he will heare thy prayers; the ſinnes cleauing to the tentations which thou ſo much feareſt, are pardoned & forgiuen vnto thee. Euill thoughts conceiued with delight, pleaſure, and purpoſe, are moſt diſpleaſing vnto God, dangerous vnto the ſoule: but euen helliſh tentations, which neuer found conſent or approbation vnder which thou art humbled, from which thou earneſtly craueſt to bee deliuered, doubt not, but vpon thine vnfained ſuite, they are freely remitted and done away. Be ſtrong, and of good courage, feare not, nor be diſmaied: for the Lord will be thy defence, and vnder the ſhadow of his wings thou ſhalt be ſafe. Satan cannot tempt longer then God ſhall giue him leaue: and hee will neuer ſuffer thee to be tempted aboue meaſure,

1. Cor. 10.13. but will giue a good iſſue vnto the tentation. Thou art called to fight vnder the banner of Chriſt Ieſus, and in

Pſal. 60.12. the name of the Lord thou ſhalt be inabled to doe va-

2. Cor. 12.9. liantly and ouercome. If Satan continue his aſſaults, *Gods grace is ſufficient for thee.* If thy ſtrength be cleane gone, Gods power ſhall be magnified the more in thee: and he hath brought thee low, that thou maiſt not truſt in thy

2. Cor. 1.9. ſelfe, but in the liuing Lord, and that the whole praiſe of the victory might bee aſcribed vnto him. If thy ſtrength did remaine, it was not to be leaned vnto; and

now

now it is decayed and gone, there is no cauſe of feare: for the Lord w ll be thy ſtay. In the moſt difficult aſſaults and tedious encounters wee are exhorted, to bee *ſtrong in the Lord, and in the power of his might.* Be of good courage, and God will grant thee an eaſie, a ioyfull victorie. Satans drift in tempting is to turmoile, diſ-hearten, perplexe with feares, and driue into deſpaire: and if thou take heart and courage to reſt quietly vpon Gods grace, and flie vnto his Name, thou ſhalt put him to flight, thou haſt alreadie got the day. Waite but a while, and theſe darke miſts, and terrible ſtormes ſhall be diſperſed. By theſe temptations the Lord hath taught thee to ſee thy weakneſſe, and the malice of Satan; to deme thine owne wiſdome, and prize his fauour: lightly to eſteeme all things here below, and highly to value mercy reaching to the pardon of ſinne, and heauenly communion and fellowſhip with God: And if this bitter potion hath wrought ſo kindly for thy ſpirituall good, why ſhouldſt thou bee diſmayed? Truſt in the Lord, bee of good courage, and hee ſhall ſtrengthen thee. *The Lord redeemeth the ſoule of his ſeruants, and none of them that truſt in him ſhall be deſolate.*

Epheſ.6.10.

Pſal.31.24. & 27.14. Pſal.34.22.

Fourthly, He muſt exerciſe himſelfe in wel-doing, harbour holy and heauenly meditations, nouriſh the motions of Gods Spirit, bee zealous and diligent in Prayer, reading, and hearing the Word of God, chearefull and induſtrious in the workes of his honeſt calling. For idleneſſe, and deiected lumpiſhneſſe, and exceſſiue feare prepare for all temptations: but ſerious and good imployment is a ſpeciall meanes to preuent or diuert them. In this caſe, conſtant proceeding in a courſe of godlineſſe, and continuall exerciſe of Minde and Bodie in that which is good, and pleaſing in the ſight of God, doth much more auaile then direct oppoſition. I haue too long vexed and turmoiled my ſelfe with the temptations of Satan; broken off the exerciſe of godlineſſe directly to anſwere and oppoſe

4.

oppose them, yeelded to thoughts of vnbeliefe; giuen way to discouragements, as if it had beene in vaine to pray, omitted the dutie vpon conceit of vnfitnesse, dulnesse, vnworthinesse; accounted the duties of my calling tedious and burthensome, set open my heart to intangling scruples and distracting feares, questioning the loue of God towards me vpon euery false suggestion, and concluding oft through vnbeliefe, that God had shut vp his louing kindnesse for euer in displeasure. So foolish haue I beene, and ignorant: euen in this point a beast. Pardon, O Lord, the infidelity, doubting, deiectednesse, and carnall excessiue feares of thy poore seruant; deliuer my soule from the snares of Satan, acquaint me with his Methods in tempting, and how I may preuent him, and strengthen me in the combate, that I neuer faint, nor breake off the course of godlinesse through vnbeliefe. I am purposed through thy grace, to cast my soule vpon thy tender mercies, to seeke thy face continually, to waite vpon thee in thine ordinances, and to exercise my selfe in the workes of Pietie, Mercie, and an honest calling. If Satan tempt to distrust, raise feares, seeke to discourage my soule, or break off my prayers by his hellish suggestions; I will striue to maintaine my faith, lay faster hold vpon the promises of mercy, stop mine eares against scruples and doubtings; take greater courage to draw nigh vnto God, beleiue the acceptance of my willing though weake seruice: and by how much the Deuill shall seeke to oppose or hinder my comfort, courage, or constancie, so much the more will I stirre vp my selfe to goe forward and continue therein. The Lord will heare a sigh or groane, bottle vp a teare, and graciously accept poore and meane seruice from a sick childe. I perceiue the maine scope of Satan in suggesting hellish temptations, is to driue me into despaire, disquiet the soule with feares, cast me into deepe, vnprofitable sorrow, and discourage in euery holy dutie, that I might altogether neglect it, or with great heartlesnesse go about it,

it, as if it were vnprofitable, ſhould neuer be accepted. And I ſhall then preuent Satan, and put him to flight, when I take occaſion by his temptations to ſticke cloſer vnto the word of promiſe, ſtirre vp my ſelfe zealouſly to ſeeke the fauour of God; turne my thoughts from diſputing about his ſuggeſtions, pray that I may be fitted to pray, waite vpon God for helpe, begge the pardon of daily infirmities, and take heart and reſolution to commit my ſoule vnto him in wel-doing, ſtriuing daily to reforme what is amiſſe, and grow in grace; but not queſtioning acceptance becauſe of my infirmities, preſent dulneſſe, and diſtemper of ſoule, being waſted and ſpent, whiles I ſtruggled with the temptations of the Deuill. Ariſe, O Lord, diſappoint Satan, caſt him downe: deliuer my ſoule from the wicked one: Bee thou my ſtrength in trouble; encline thine eare vnto my prayer, and ſaue mee, for I flie vnto thee for ſuccour. I am ready to halt, and my ſorrow is continually before me. *Forſake mee not, O Lord, O my God, bee not farre from mee. Hide not thy face farre from mee, put not thy ſeruant away in anger: thou haſt beene my helpe, leaue me not, neither forſake me, O God of my ſaluation. Teach me thy way, O Lord, and lead me in a plaine path, becauſe of mine enemies.* Shew me the path of life, guide me in the wayes of peace, giue thy ſtrength vnto thy ſeruant, and ſaue mee for thy mercy ſake. Hold vp my goings in thy paths, that I be not turned aſide by the malice or ſleights of Satan. I am fully reſolued to depend vpon thy grace, and keepe thy Commandements, Lord haue mercy vpon me, raiſe me vp, and ſtrengthen me vnto the end. *By this I know that thou fauoureſt me, becauſe mine enemy doth not triumph ouer me.* Vphold me in mine integritie, and ſet me before thy face for euer. And here, if the diſtreſſed Chriſtian haue waſted his Spirits with violent and continuall ſorrow, hee muſt bee admoniſhed not to thinke, that preſently hee ſhould recouer former liuelineſſe and abilitie. Satan will not ceaſe to ſuggeſt, that

Pſal. 17.13.

Pſal. 38.21.

Pſal. 27.9.

Verſe 11

Pſal. 17.5

Pſal. 41.11,12.

that his courſe hee hath now ſet vpon is vaine and fruitleſſe, becauſe he finds more dulneſſe and loggiſhneſſe, then formerly. But he muſt tell himſelfe, that naturall powers once weakened are not ſoone repaired; and in ſuch caſe, when ſtirrings be leſſe, the worke of grace may be more ſound then heretofore. Liuelineſſe and actiuencſſe is greateſt in youth, but the truth of grace greater in age. Therefore hee muſt not ſcrupulouſly queſtion his ſtate, becauſe he feeles himſelfe more feeble, and leſſe actiue then in former times.

CHAP. VII.

How to liue by faith in the times of trouble and aduerſitie, ſpecially when we be exerciſed with many and long afflictions.

AFflictions are not more ordinarie, then burdenſome and heauie to be borne. *Many are the troubles of the righteous*, and manifold the infirmities of the righteous in their troubles. Sometimes they take carnall counſell; ſometimes they fret and murmure, ſometimes they faint and deſpaire for a fit. *Dauid* ſaid in his heart, *I ſhall now periſh one day by the hand of* Saul: *there is nothing better for me, then that I ſhould ſpeedily eſcape into the land of the* Philiſtines. *I ſaid in my haſte, I am cut off from before thine eyes. I remembred God and was troubled: I complained, and my ſpirit was ouer-whelmed. Will the Lord caſt off for euer? and will hee be fauourable no more? Is his mercie cleane gone for euer: doth his promiſe faile for euermore?* which frailtie of the Saints doth leſſon vs, what need we haue to bee ſtrengthened againſt all diſcouragements and hinderances which in afflictions we ſhall meete withall, that we nei-

Pſal. 34.19.

1. *Sam.* 27.1.

Pſal. 31.22.
Pſal. 77.3.
Verſe 7.
Verſe 8.

We ſtand in need to bee holpen againſt diſcouragements in affliction.

neither grow wearie, nor be turned aside in our Christian course. And the Lord, our most mercifull and louing Father, knowing it to be most necessarie, hath for the comfort and encouragement of his children plentifully signified, that he will correct them in wisdome, loue and tender compassion, to trie, purge and refine them; and graciously promised to aide, comfort and direct, and in fittest time to deliuer them out of aduersities. *We haue had Fathers of our flesh, who corrected vs, and we gaue them reuerence: shall we not much rather be in subiection vnto the Father of Spirits, and liue? For they verily for a few dayes chastened vs after their owne pleasure, but hee for our profit, that we might be partakers of his holinesse. Hath he smitten him as he smote those that smote him? Or is he slaine according to the slaughter of them that are slaine by him? In measure when it shooteth forth, thou wilt debate with it: he stayeth his rough winde in the day of the East winde. Feare thou not, O* Iacob, *my seruant, saith the Lord, for I am with thee, for I will make a full end of all Nations whither I haue driuen thee, but I will not make a full end of thee, but correct thee in measure, yet will I not leaue thee wholy vnpunished.* This is that which the Prophet so earnestly begged of God, *O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing.* Hee corrects but for awhile: *For his anger endureth but a moment, in his fauour is life: weeping may endure for a night, but ioy commeth in the morning. He will not alwayes chide: neither will he keepe his anger, for euer. The rod of the wicked shall not rest vpon the lot of the righteous: lest the righteous put forth their hands vnto iniquitie. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. For a small moment haue I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment: but with euerlasting kindnesse will I haue mercie on thee, saith the Lord, thy*

God correcteth in great wisdome. *Heb.12.9,10.*

Measure. *Esay 27.7,8.*

Ier.46.28. & 30.11.

Ier.10.24.

For a moment *Psal.30.5.*

Psal.103.9. Ier.3.12. Psal.125.3.

Esay 10.25.

Esay 54.7,8.

Esay 57.16. Mich.7.18. in loue and Prou 3 12. Heb.12.5,6. Renel.3.19. Tenderneſſe. Esay 63.9. Psal 103,13. Verſe 14. Hoſea 11.8,9. To proue Deut.8.2. Psal.66.10. Purge Esa.1 25.& 4.4 Esay 27.9. Refine Dan.11.35.& 12.10. Zech.13.9. 1.Pet.1.6,7.

Redeemer. For I will not contend for euer, neither will I be alwayes wroth: for the ſpirit ſhould faile before me, and the ſoules which I haue made. Who is a God like vnto thee, that pardoneth iniquitie, and paſſeth by the tranſgreſſion of the remnant of his heritage? He retaineth not his anger for euer, becauſe he delighteth in mercie. Whom the Lord loueth, he correcteth, euen as a Father the Sonne, in whom he delighteth. As many as I loue, I rebuke and chaſten. In all their affliction he was afflicted, and the Angell of his preſence ſaued them: in his loue and in his pitie he redeemed them, and he bare them, and carried them all the dayes of old. Like as a Father pitieth his children: ſo the Lord pitieth them that feare him. For he knoweth our frame: hee remembreth that we are duſt. How ſhall I giue thee vp, Ephraim? How ſhall I deliuer thee, Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceneſſe of mine anger, I will not returne to deſtroy Ephraim, for I am God, and not Man, the holy one in the midſt of thee. Thou ſhalt remember all the way, which the Lord thy God led thee theſe fortie yeares in the wilderneſſe, to humble thee, and to proue thee, to know what was in thine heart. For thou, O God, haſt proued vs: thou haſt tried vs, as ſiluer is tried. And I will turne my hand vpon thee, and purely purge away thy droſſe, and take away all thy tinne. By this therefore ſhall the iniquity of Iacob be purged, and this is all the fruit, to take away his ſinne. And ſome of them of vnderſtanding ſhall fall, to trie them and to purge, and to make them white. And I will bring the third part through the fire, and will refine them as ſiluer is refined, and will try them as gold is tried: and they ſhall call on my Name, and I will heare them. Now for a ſeaſon (if needbe) yee are in heauineſſe through manifold temptations: That the triall of your faith, being much more pretious then gold

that perisheth, though it bee tried with fire, might bee found vnto praise, and honour, and glory, at the appearing of Iesus Christ. Think it not strange concerning the fiery triall, which is to try you as though some strange thing happened vnto you. He openeth the eares of men, and sealeth their instruction, That he may with-draw man from his purpose, and hide pride from man. He keepeth backe his soule from the pit, and his life from perishing by the sword. He openeth also their eare to discipline, and commandeth that they returne from iniquitie. Who led thee through that great and terrible wildernesse, and that hee might proue thee, to doe thee good at thy latter end. My brethren, count it all ioy when yee fall into diuers temptations, knowing this, that the trying of your faith worketh patience. We glory in tribulations also, knowing that tribulation worketh patience, and patience experience; and experience hope; and hope maketh not ashamed. Euery branch that beareth fruit, hee purgeth it, that it may bring forth more fruit. When we are iudged, we are chastened of the Lord, that we should not be condemned with the world. For our light affliction, which is but for a moment, worketh for vs a farre more exceeding and eternall waight of glory. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For he maketh sore, and bindeth vp: he woundeth, and his hand maketh whole. He shall deliuer thee in sixe troubles, yea, in seuen there shall no euill touch thee. Blessed is the man whom thou chasteneſt, O Lord; and teacheſt out of thy law: That thou mayeſt giue him rest from the dayes of aduersity: vntill the pit bee digged for the wicked. Blessed is the man that endureth temptation: for when hee is tried, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him. Thou tellest my wandrings, put thou my teares in thy bottle: are they not in thy booke? I will be glad, and reioyce in thy mercy: for thou hast considered

1.Pet.4.12.

Iob 33.16,17, 18.
Hosea 2.6,7.

Iob 36.10,16. Confirme grace.
Deut 8.16.
Iames 1.2,3.

Rom.5.3,4,5.

Iohn 15.2. Saue.

1.Cor.11.32.

2.Cor.4.17. He will deliuer them
Iob 5.17,18. out of trouble.

Psal.94.12,13.

Iames 1.12. Is tender ouer them in trouble.
Psal.56 8.
Psal.31.7.

Pſal.33. 18,19. my trouble; thou haſt knowne my ſoule in aduerſities. Behold, the eye of the Lord is vpon them that feare him: vpon them that hope in his mercy: To deliuer their ſoule from death, and to keepe them aliue in famine. The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles: The Lord is nigh vnto them that are of a broken heart: and ſaueth ſuch as be of a contrite ſpirit: The Lord alſo will be a refuge for the oppreſſed: a refuge in times of trouble. The needy ſhall not alwayes be forgotten: the expectation of the poore ſhall not periſh for euer. God is our refuge and ſtrength, a very preſent helpe in trouble. Feare thou not, for I am with thee: bee not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will helpe thee; yea, I will vphold thee with the right hand of my righteouſneſſe. Behold, all they that were incenſed againſt thee, ſhall be aſhamed and confounded: they ſhall be as nothing, and they that ſtrive with thee ſhall periſh. Feare not, thou worme Iacob, and ye men of Iſrael: I will helpe thee, ſaith the Lord, and thy Redeemer, the holy One of Iſrael. Sing, O Heauen, and be ioyfull, O Earth, and breake forth into ſinging, O Mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted. But Zion ſaid, The Lord hath forſaken me, and my God hath forgotten mee. Can a woman forget her ſucking babe, that ſhe ſhould not haue compaſſion on the ſonne of her wombe? yea, they may forget, yet will not I forget thee. Behold I haue grauen thee vpon the palmes of my hands, thy wals are continually before me. Becauſe he hath ſet his loue vpon me, therefore will I deliuer him: I will ſet him on high, becauſe he hath knowne my Name. He ſhall call vpon me, and I will anſwere him: I will be with him in trouble, I will deliuer him, and honour him. In theſe and ſuch like paſſages of holy Scripture, wee ſee with what loue and tenderneſſe the Lord doth correct his children, for the glory of his great Name, and their exceeding great bene-

Pſal. 4.17,18.

Pſal.9.9. Verſe 18.

Pſal.46 1. and preſent for their help.

Eſay 41.10,11, 12.

Verſe 14.

Eſay 49.13,14. 15,16,17.

Pſal.91.14,15.

benefit; that they might know themselues, their frailties and graces, bee purged from their drosse, emptied of selfe-conceitednesse, confirmed in hope, patience, humilitie; quickened vnto prayer, and fitted for his kingdome: how graciously he doth protect and comfort them in heauinesse, lighten their darkenes, heale their wounds, keepe their feete from falling, couer them with his feathers, hide them in his pauilion, and set them vpon high from such as rise vp against them. He is the saluation of the righteous, and their *strength in time of trouble*: His thoughts towards them, are *thoughts of peace, and not of euill, to giue an expected end*: Hee is continually with them, and holdeth them by their hand; *hee will guide them with his counsell, and afterward receiue them vnto glory.* These promises so often repeated bee firme grounds whereupon to builde our faith, that we shall not be hindred by afflictions in our Christian course, but rather furthered, till we attaine vnto the end of our course in Gods Kingdome.

Psal. 37. 39. *Ier.* 29. 11.

Esay 43. 1, 2. *Psal* 73. 23. 24.

And surely it is most necessarie that we learne to liue by faith in afflictions. For faith is the ground of silent and quiet expectation of saluation. When Christians are persecuted for the name of Christ, all men see *they haue great neede of patience, that after they haue suffered for a time, they might enioy the promise*, which now they hold by faith, as it were by reuersion, not in actuall possession. But without confidence there can be no patience. Faith in God is the only stay and support of the heart in trouble and affliction. *I had fainted vnlesse I had beleeued to see the goodnesse of the Lord in the land of the liuing. Remember thy word vnto seruant, vpon which thou hast caused me to hope. This is my comfort in my affliction, for thy word hath quickened me.* In daily and lighter tryals a man of milde and patient temper may hold vp the Head: but when one deepe calleth vnto another, and the waues flow ouer our head; when nature yeeldeth, and

Its neeessary to learne to liue by faith in affliction.

Heb. 10. 35. 36 *Heb.* 6. 12. *Reu.* 13. 10.

Psal. 27. 13.

Psal. 119. 49. 50.

the heart fainteth, then to ſtand faſt and bee of good courage, that only can faith doe, which is grounded vpon the rich mercie of God, and relyeth vpon his Almightie power. Faith is the Palme, that ſinkes not vnder the waightieſt of burdens, the Camomile that ſpreades the more it is trodden; the oile that euer ouerſwimmes the the greateſt quantitie of water you can power vpon it. In the moſt boiſterous tempeſts it lifteth vp the chinne, that we ſhall not drowne: and when a man is halfe dead, it quickens and puts life into him. By faith the Saints haue endured *cruell mockings & ſcourgings, bonds & impriſonments, tortures and death and in all theſe were more then conquerours.* Faith is the ſheild of the ſoule, whereby it is defended againſt all the fierie darts of the Deuill. When we are afflicted, we ſhall be tempted to impatience, deſpaire, doubting of Gods loue, and the vſe of wicked means to helpe our ſelues out of trouble. The world will follow vs with ſcornes and taunts, as if God had forſaken vs and would not ariſe for our helpe: Our owne corrupt hearts will be readie to ſtart aſide, repine, faint, queſtion the Lords truth and mercy: and Satan will not be wanting to his opportunitie with all his might, malice, and ſubtiltie to ſeduce, diſcourage, or terrifie. When our Sauiour was an hungred in the wildernesſe, *the tempter came vnto him, and ſaide, If thou be the Sonne of God, command that theſe ſtones be made bread.* Now ſeeing the burden of afflictions is made more heauie by temptations accompanying, wee had neede to be well vnderpropped with a liuely faith, that we might withſtand and repell the force of the Enemie. Faith onely ſupplieth all our wants in affliction. Hee that poſſeſſeth all earthly things in greateſt proſperitie and hath not faith, hath nothing in deed; much leſſe the man that liueth in miſerie: but hee that liues by faith wants nothing that is good, when miſeries beſet him on euery ſide. For the preſent riches of a Chriſtian are the gracious and faithfull promiſes of God,

*Heb.*11.35.36.

*Eph.*6.16.

*Pſal.*3.2. *and* 31 11. *and* 35.15. 36.

Iob 30.1.

1. *Theſſ.*3.5.

*Math.*4.3.

which

which faith poſſeſſeth, not looking to what we haue in hand, but what the Lord hath laid vp in ſtore; and expecteth to receiue from God in fitteſt ſeaſon, more aſſuredly, then if hee had it in his owne power to vſe. The Men of this world truſt their friends with their ſtocke or monie, and make account it is as readie at hand, as if they had it in their owne poſſeſſion: and ſure it is, the true beliewer hath iuſt and good cauſe to truſt God rather then himſelfe, and to relie vpon his word for whatſoeuer hee hath commited vnto him. Faith in time of danger doth as it were fence and compaſſe vs with the promiſes of God: but without faith we are naked, and lie open to the malice of our Aduerſaries. *Behold, his ſoule which is lifted vp, is not vpright in him, but the iuſt ſhall liue by his faith.* The vniuſt man puffes vp himſelfe, and builds towers of defence to himſelfe: but the iuſt man beliewеth, and that ſhall be to him in ſtead of all caſtles, towers, & bulwarkes in the world. For it brings vs vnder the wing, preſence, and protection of God: it makes him our refuge and ſafeguard, high rocke and tower of defence. Affliction profit not, if they be not mixed with faith in them that beare them. Bodily phyſicke procureth not health if naturall heate be lacking in the patient, which might cauſe the potion to worke to the expelling of the ſicke humour: faith in reſpect of afflictions the phyſicke of the ſoule, is that naturall heate, wherby they are made to worke kindly to the purging of ſin and the encreaſe of grace and comfort: where it is altogether wanting, their can be no kindly worke.

Hab.2.4.

Pſa.18.2. Deut.32.30. Pſal.31.3. and 71.3.

The righteous are allowed to liue by faith in the times of euill, when calamities of all ſorts compaſſe them about, *for godlineſſe hath the promiſe of this life, and that which is to come*: and the godly are to beliewe both, according to the word of the Lord. God hath promiſed, that *all things ſhall worke together for good, to them that loue God*, and that *he will not ſuffer vs to be tempted aboue that wee are able*: and it is our dutie to beliewe God, that it ſhall

The Godly are allowed to liue by faith in afflictions. *1. Tim.4.8. Rom.8.28.*

1. Cor.10.13. Act 27.25.

shall be euen as he hath tolde vs. The godly haue had this confidence in formers times, whose practice is both a token of our priuiledge, and a patterne of our dutie.

Psal 56.3. Psal.31.5. *What time I am afraid I will trust in thee. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth,* yea, *though I walke through the valley of the shaddow of death I will, feare no euill; for thou art with me, thy rod, and thy staffe they comfort me.*

Hos.6.1.2. *Come, and let vs returne vnto the Lord: for he hath torne, and he will heale vs, hee hath smitten, and he will binde vs vp: After two dayes will hee reuiue vs, in the third day hee will raise vs vp, and wee shall liue in his sight.* God is hereby much glorified that wee relie vpon him as our rocke of defence, all-sufficient Sauiour, and trustiest friend in time of distresse. It is one of the Lords most royall titles, to bee the *Father of the Fatherlesse, and a iudge of the widowes, a refuge for the oppressed, and the helper of the poore. Thou hast beene a strength to the poore, a strength to the needie in his distresse; a refuge from the storme, a shadow from the heate, when the blast of the terrible ones is, as a storme against the wall. And therefore will the Lord waite, that he may be gracious vnto you, and therefore will he be exalted, that he may haue mercy vpon you.* The Lord hath commanded vs to waite vpon him in the dayes of calamitie and sorrow. *The Iust shall liue by faith.* It is the very scope of this text to teach this one point of doctrine to the *Iewes*, when they would be oppressed by the *Babilonians*, viz, that in greatest dangers, the onely way is to stay our selues, and establish our hearts by faith on Gods promises. Confidence in God doth the more bind and oblige him, as it were, to doe vs good.

Psal.10.14. Esay.25.4. Esay 30.18. Hab. 2.4. Psal.37.40. Esay 26.3. *The Lord shall helpe the righteous and deliuer them: hee shall deliuer them from the wicked, and saue them because they trust in him. Thou wilt keepe him in perfect peace, whose minde is stayed on thee, because hee hath trusted in thee.*

I

I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall bee for a prey vnto thee because thou hast put thy trust in me, saith the Lord. Ier. 39. 18.

If a friend relie and builde vp our faithfull promise, we take our selues bound not to frustrate his expectation in a dead lift: the Lord will neuer leaue the soule destitute; which trusts in him. Psal. 141. 8.

The faithfull haue promised themselues, helpe, and confidently begged aide, because they trusted in the Lord: *Be mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: yea in the shadow of thy wings will I make my refuge, vntill these calamities bee ouer past. Cause me to heare thy louing kindnesse in the Morning, for in thee doe I trust; cause me to know the way wherein I should walke, for I lift vp my soule vnto thee. Deliuer mee, O Lord, from mine enemies, for I flie vnto thee to hide me.* Psal. 57. 1. Psal. 143. 8. 9.

And to hope in God, and to haue God for our helpe, are linked together in Scripture, so that his helpe is readie for all them, who rest vpon him in truth. *Happy is he, that hath, the God of* Iacob *for his helpe: whose hope is in the Lord his God.* Psal. 146. 5.

The acts of faith in respect of these promises be these. Acts of faith in respect of these promises.

First, It looketh vnto God and acknowledgeth his hand in all afflictions, whosoeuer bee the instruments. I. *Shall there be euill in a Citie, and the Lord hath not done it. The Lord gaue, and the Lord hath taken away. I know, O Lord, that thy iudgements are right, and that thou in faithfulnesse hast afflicted mee. If yee endure chastening, God dealeth with you as with sonnes: for what sonne is he, whom the Father chasteneth not.* Esay 45. 7. Amos 3. 6. Iob. 1. 21. Psal. 119. 75. Heb. 12. 7. And this is one speciall ground of humiliation, patience, and comfort. *Come, and let vs returne vnto the Lord, for he hath torne, and he will heale vs. My sonne, despise not thou the chastening of the Lord, neither be weary of his correction. For whom the Lord loueth, he correcteth, euen as a father the sonne, in whom he delighteth. Let him curse:* Hos. 6. 1. Pro 3. 11. 12.

curſe: for the Lord hath bidden him. It may be that the Lord will looke on mine affliction, and that the Lord will requite good for his curſing this day. But of theſe more particularly hereafter.

2. Secondly, It teacheth that wee are in ſuch diſtreſſes out of which none cane helpe vs but the ſtrong helper of *Iſrael.* Faith ſpeaketh on this manner; We
2 Chro.20.21. haue no might *againſt this great companie, that commeth againſt vs: neither know we what to doe, but our eyes are vpon thee.* And great is the benefit of this inſtruction, for it drawes the heart from carnall repoſe in meanes or friends; it expells vexations and diſtracting cares, and eſtranges from the vſe of vnlawfull
Pro.21.31. meanes of deliuerance whatſoeuer. *The horſe is prepared*
Pſal.33.16.17. *againſt the day of battell: but ſafety is of the Lord. An horſe is but a vaine thing to ſaue a man; neither is any man deliuered by his great ſtrength.* And the ſame may be ſaid of wiſedome, ſwiftneſſe, wealth, or the force of any meanes whatſoeuer, though neuer ſo lawfull, or
Eccl.9.2. likely: But as for vnlawfull meanes, no good ſucceſſe can
Pſal 127.1. be hoped from them. *The Egyptians ſhall helpe in vaine,*
Eſay.30.7. and 31.3. *and to no purpoſe; therfore haue I cryed concerning this, their ſtrength is to ſit ſtill.*

3. Thirdly, It wiſely directeth vs to conſider, that the cauſe of all miſerie and ſorrow is ſinne, and thereupon driues to examine our wayes, humble our ſelues before God for mercy; renew our hope in his grace, and ſet vpon reformation of what is out of order. Faith is a good Phyſition, that ſeeketh to cure the diſeaſe, by taking
Hoſ.5.15. away the cauſe thereof: when God takes tryall of vs that wee might know our ſelues, faith maketh ſearch into the heart; when hee iudgeth by his chaſtiſements,
1.Cor.11.31. faith maketh vs to iudge our ſelues: and when God
Lam.3.40. ſtriketh for ſinne, faith ſtriketh at the head of ſinne. *Let vs ſearch and try our wayes, and turne againe to the Lord.*
Pſal.119.59. *I thought on my wayes: and turned my feete vnto thy teſtimonies*

testimonies. When (*Manasses* was in affliction, hee besought the Lord his God, and humbled himselfe greatly before the God of his Fathers. *Surely it is meete to be said vnto God, I haue borne chastisement, I will not offend any more, That which I see not, teach me; if I haue done iniquitie, I will doe no more.* 2.Chro.33.12. Iob 34.31.32.

4.

Fourthly, Faith meekeneth the heart willingly to submit it selfe to the good pleasure of God, and patiently to beare his correctiō. *Rest in the Lord, & waite patiently for him: fret not thy selfe because of him who prospereth in his way. Yet vnto God my soule keepe thou silence: for from him is my expectation.* By faith the seruants of God haue beene enabled to say, *The word of the Lord is good, I will beare the indignation of the Lord: because I haue sinned against him, vntill he plead my cause, and execute iudgement for mee, If he say thus, I haue no delight in thee, behold here am I, let him doe to me as seemeth good vnto him, Surely I haue behaued and quieted my selfe as a child that is weaned of his Mother; my soule is euen as a weaned child. I was as a man that heareth not, and in whose mouth are no reproofes. For in thee, O Lord, doe I hope.* Psal.37.7. Psal.62.1.5. Lam.3.16. Esay 30.15. Esay 39.8. Mic.7.9. 2.Sam.15.26. Psal.131.2. Psal.38.14.15.

Guiltinesse of Conscience (which is euer fearefull) and vntamed passions make vnquietnes, when the rod of God is vpon our backes; both which are corrected by faith. The conscience is comforted by faith, resting vpon the gracious promises of pardon, and giuing assurance that sinne is pardoned: Passions are curbed and bridled by the soueraigntie, of faith, as hauing the affections vnder commaund, which it doth season and moue according to the direction of the word: and by strong, potent, irresistible perswasions, whereby it worketh the soule to this sweete and heauenly submission. And as a plaster, which vpon sore flesh causeth much smart, vpon sound flesh stirreth no paine: so troubles lighting vpon a soule healed by grace, and seasoned by faith, are nothing so grieuous. The considerations of faith, whereby it perswades vnto meekenes,

By what considerations faith perswades to meekenes vnder Gods hand.

1. meeknesse, be such like. The first taken from the desert of sinne, which is farre greater then any thing wee suffer, or can conceiue. *Wherefore doth a liuing man complaine, a man for the punishment of his sinnes?* Lam.3.39.

2. The second, from the hand that layeth the rod vpon our backe, or reacheth out this bitter potion, which wee are forced to drinke off, and that is God, our most wise, iust, gracious and louing Father. Whereas humane reason did cloudily and obscurely suggest to it followers certaine broken and confused opinions, little better then dreames, of destinie and prouidence: Faith doth euidently and certainly assure of this ground of patience and comfort, that the least tricke befalls vs not, without the ouerruling eye and hand, not only of a wise God, but of a tender Father, and fellow-feeling Elder brother, who best knoweth, and can measure out exactly what is meetest. *Hee will not lay vpon man more then is right, that hee should enter into Iudgement with God. I was dumbe, and opened not my mouth because thou didst it. It is the Lord, let him doe what seemeth him good.* Iohn 18.11. Leuit.10.3. Iob 34.23. Psal.39.9. 1.Sam.3.18.

Thirdly, Out of this principle faith extracts this infallible conclusion, This Cup, how bitter and wringing soeuer, is a medicine to cure, not a poyson to destroy, mingled by him, that most perfectly doth vnderstand our need, our strength, and the working of his owne potion; ministred in great loue and tender compassion to driue out corruption, confirme faith, preserue from falling, strengthen grace, weane from the world, and bring neerer to God by vnfained repentance. If it be sicknesse or pouertie, it is in our Fathers owne hand, and *he will not contend for euer, lest the spirit should faile before him:* If hee turne vs ouer to a seruant to scourge vs; yea, though Satan himselfe buffet vs, yet hee stands by to number and moderate the stripes, that they shall not lay more vpon vs then shall be for our good; and he will enable vs to beare. *I am very sore displeased with the Heathen that are at ease:* Esay 57.16. Zech.1.15,16.

ease: for I was but a little displeased, and they helped forward the affliction: Therefore thus saith the Lord, I am returned to Ierusalem *with mercies. My grace is sufficient for thee: for my strength is made perfect in weakenesse.* 2. *Cor.* 12. 9.

What-euer fals being in Christ, it cannot bend to our vtter confusion: but an issue shall bee giuen vnto it. What terrible noise soeuer the storme shall make ouer our heads, it shall be but as haile-stones vpon the tiled or leaded houle, that rattle more then hurt. Wee are kept by the power of Christ, that the Euill one shall not touch vs: we are in safe harbour vnder the rocke, and shall neuer be confounded. 1. *Iohn* 5, 18.

Sicke we are, and that of diuers humours, which may breed dangerous diseases if they be not preuented: troubles, losses, disgraces, dangers and such like, are the Lords baths and pils, whereby heerids vs of that infectious matter, which would impaire our spirituall health, if it were let alone; his bitter potions, that shall worke for our health and welfare. He hath said vnto Crosses, purge, refine, try, exercise, breed the quiet fruits of righteousnesse, giue them experience of their faith, confirme their patience, support their hope, make them bring forth more fruit: but he hath giuen them no allowance to hurt, vexe, confound, weaken faith, or waste any grace of the Spirit. When we feele our bowels wring, or (as in a Sea-sickneſſe) are dead sicke for the present, then faith puts vs in remembrance, we shall be the better many dayes after. Physicke makes sicke before it giue health: so doe afflictions, but the fruit is pleasant. When they are a little ouer we shall be able to say, Oh, this was good for me, I would not for any thing, but I had borne the yoke in my youth, that I may liue the more comfortably in my age. Wise parents doe not alwayes correct their children in measure, as being ignorant of their nature and disposition. The most learned Physician may bee deceiued in the disease and constitution of his patient, mistake in the qualitie or strength of his Physicke, and so

Esay 27. 9.
Dan 11. 35.
Deut. 8. 3.
Heb. 12. 11.
Deut. 3. 16.
Rom. 5. 3, 4.
Zech. 13. 9.
Mal. 3. 3.
1. *Pet.* 1. 7.

Lam. 3. 27.
Psal. 119. 71.

misse

miſſe of his intended cure: But the ſpirituall Phyſician of our ſoules, doth ſo exactly know our temper and diſeaſe, doth ſo intirely affect our health, ſo accurately mingle the maligne and poyſonfull ingredients in our Phyſicke with correctors and allayes, that the confection ſhall be good, and altogether ſhall and muſt worke for the beſt. What though they be bitter to the taſte? It is better with the bodie when it feedeth on ſowre herbs, which breed good bloud, then on ſweet meates which engender bitter vomits, and mortall ſickneſſes. The true ſoule-ſickneſſe, *viz.* ſinne and corruption that dwelleth in it, doth cleaue ſo faſt, and hath eaten ſo deepe, that gentle purges, eaſie corraſiues (that ſcarce worke to ſenſe or feeling) cannot expell or remoue it. True it is, that all euils in themſelues are hurtfull, but faith looketh vpon them as they are changed in and by Chriſt, who hath taken away the poiſon which would bee in the croſſes wee beare, and makes them ſeruiceable for our good: Euen as the art of the Apothecary doth make a poyſonfull Viper into a wholſome Treacle.

*Prou.*20.30.

A man will beare much when hee ſpieth this, that it commeth from loue in another to him: But God is loue it ſelfe, and from loue proceedeth euery courſe he paſſeth vpon vs, as well this of aduerſitie, as the other of proſperitie. *Whom he loueth he chaſteneth, and ſcourgeth euery ſonne whom he receiueth.* The care and good will of Parents ſhewes it ſelfe in prouiding Medicines and Phyſicke, which may preſerue or procure the health of their children, no leſſe then in their allowance of meate, drinke, apparell, or other benefits, which they beſtow vpon them. And God is as mercifull in preparing and miniſtring Phyſicke for our ſoules health, as in all other his daily benefits. Nay, herein doth appeare the moſt ſpeciall and tender regard that God hath ouer vs. For if good things be wanting, to the body ſpecially, we are apt to aske, and ſeeke after them: But ſhould the Lord let

*Heb.*12.5,6. *Prou.*3.12. *Iob* 5.17. *Apoc.*3.19.

Eſay 48.10.

vs,

vs alone till wee find out the diseases of the soule, and be desirous of, or willing to receiue his medicinable potions, our sores would grow incurable, we should perish in our sinnes. Therefore, as the beleiuer doth receiue good things from God with ioy: so doth he euill with meekneſſe. The childe will take from the mothers hand, as well sowre as sweet, because he is perswaded of her tender loue and affection: so doth faith entertaine afflictions from God, knowing them to be fruits of his grace and fatherly compassion. *Iob 2.10.*

Fourthly, After serious humiliation and vnfained abasing of the soule, faith brings tydings that God will looke downe from Heauen in mercie, and send helpe in fittest season. *If their vncircumcised hearts be humbled, and they then accept of the punishment of their iniquity. Then will I remember my couenant with* Iacob, *and also my couenant with* Isaake, *and also my couenant with* Abraham *will I remember.* And this doth maruellously quiet and still the heart. Should a man bee very sicke whilest the Physicke doth worke, he would not be dismayed so long as he knew the fit should last but a season; and then ease should returne with health: And so it fareth with the faithfull in their afflictions: *Hezekiah* said to *Isaiah*; *Good is the word of the Lord which thou hast spoken; he said moreouer, for there shall be peace and truth in my dayes. Reioyce not (saith the Church) against mee; O mine enemy; When I fall, I shall arise, when I sit in darkneſſe, the Lord shall be a light vnto me. I will beare the indignation of the Lord, because I haue sinned against him, vntill he plead my cause and execute iudgement for me; he will bring me forth to light, and I shall behold his righteousneſſe.* 4. *Deut. 4.29,31, 32. & 30.3,4. Leu. 26. 41,42. Esay 54.6,7,8. Esay 39.8. Mich. 7 8,9.*

Fiftly, Moreouer, faith doth re-minde vs of our conformitie with Christ in afflictions, and of his partnership with vs therein. If hee that was the first-borne, the only begotten and intirely beloued Sonne of God: if he that 5. *Heb. 12.2,3.*

was

was without ſinne, yet was not without ſtripes; ſhould we hope to goe free, or looke to be cockered continually? All the Sonnes of God by Adoption are predeſtinated to be made like their elder-brother, as in holineſſe and glory, ſo in afflictions. Should we thinke much to ſip or taſte of that cup, which hee hath drunke off for our ſake? The firſt leſſon we take out in the ſchoole of Chriſt is, *Deny thyſelfe, take vp the croſſe, and follow the Lord Ieſus.* And the ſorrowes which we beare, are not ſo much ours as Chriſts. In all our troubles hee is troubled with vs: what burthen ſoeuer lies vpon vs, hee feeles the weight of it. When *Stephen* is ſtoned, he is perſecuted: the wrong done to the Saints, is offered to him. And he can no more bee vnmindfull of his people, then forgetfull of himſelfe.

*Math.*16.24.

Eſay 63.9.

Acts 9.5. *Col.*1.24. 1.*Pet.*4.13. *Apoc.*11.8.

6. Laſtly, Faith ſetteth before vs the infinite recompence of reward, not only renowne in this world, which yet by faith the patience of *Iob*, and all holy Martyrs hath obtained: but that farre moſt excellent weight of glory, which *Paul* eying, counted his afflictions (which to vs would haue beene intollerable) light and momentanie, not worthy to be named in compariſon: which made him not onely not weepe, and howle, but ſing in the Dungeon, and reckon it a ſpeciall fauour and honour to be counted, not only a belieuer, but a ſufferer for Chriſt And euen as waters fall downe into vallies, not able to abide in grounds that lie high: ſo the ſenſe of theſe afflictions goeth away from mindes that are lifted vp in ſuch contemplation. By theſe and ſuch like perſwaſions, faith allures the heart willingly, freely, conſtantly to reſigne it ſelfe to the good pleaſure of God in all things.

2.*Cor.*4.17.

The fift Act of faith. The fift act of faith, It teacheth wiſdome to iudge aright of all afflictions. *Bleſſed is the man whom thou inſtructeſt, and teacheſt him out of thy law: ſcil.* wiſely to conſider of afflictions; of their nature, end, vſe, and iſſue to them that feare God. *Hee ſhall reſt, or be quiet*

*Pſal.*94 12. *Verſe* 13.

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in the dayes of aduersity. Did wee not through false glasses see things otherwise then they are, they would not cast vs downe so much as they doe. Want of heauenly wisdome, what voices doth it draw from vs? Euen such as these; Were it any thing but this, I could hope to receiue good from it. Whereas through the spectacles of faith we come to discerne, that the things we suffer are most fit to doe vs good. For faith seeth not according to sense or outward appearance, but as the truth is in Iesus Christ, alwayes magnifying the wisdome and courses of God, as best and most for our profit. The Spirit of wisdome and vnderstanding, of iudgement and counsell was powred vpon Christ; of which Spirit we partake by faith, and so are made wise to perceiue the things of God, and to iudge aright of his dealings towards vs. And from this proceeds willingnesse to giue our neckes to the yoke, when God is pleased to put it on. Feare of hurt is that which makes vs shunne the crosse, or goe heartlesse vnder it: when once by faith, the scales falling from our eyes, wee come to see it vsefull, beneficiall, healthfull, we straine courtesie no longer, but take it downe. *Esay* 11. 2.

Sixtly, True and vnfained confidence will not keepe silence in the eares of the Lord, nor cease to importune his aide, to intreate his fauour. *Arise, cry out in the night: in the beginning of the watches powre out thine heart like water, before the face of the Lord: lift vp thy hands towards him. Be mercifull vnto me, O God be mercifull vnto me, for my soule trusteth in thee; yea, in the shadow of thy wings wil I make my refuge, vntill these calamities be ouer-past. I wil cry vnto God most high: vnto God that performeth all things for me. Trust in him at all times, ye people powre out your hearts before him: Lord in trouble haue they visited thee; they powred out a prayer, when thy chastening was vpon them.* The counsell, which *Elephaz* and *Zophar* gaue to *Iob*, faith deth apply and put in practice; which was to seeke vnto God, and commit the cause vnto him; 6. *Lam.* 2. 19. *Psal.* 57. 1, 2. 2. *Chron.* 14. 11. *Psal.* 62. 8. *Esay* 26. 16. *Psal.* 142. 1, 2. *Iob* 5. 8. & 11. 13.

to prepare the heart and ſtretch out the hands towards him. Hauing no wiſdome of our ſelues to make vſe of chaſtiſements, nor power to deliuer our ſoules, faith vrgeth to ſeeke vnto God, that hee would leade vs by his grace in the way that wee ſhould goe, teach vs to profit, and in due time vouchſafe freedome and deliuerance. The true beliefuer deſires the benefit and fruit of reſtraint and correction, no leſſe then the comfort of freedome and libertie. He couets that the ſpirituall ſickneſſe, may be remoued, when the bitter potion is taken away. A wiſe patient will neither refuſe to ſwallow bitter pils, when it may be for health; nor diſorder himſelfe to make worke for the Phyſician: hee will take Phyſicke to recouer ſtrength, and lay it aſide when the troubleſome maladie is expelled. A beliefuing patient had rather bee held in a continuall courſe of Phyſicke, then that the matter of ſpirituall ſickneſſe ſhould gather, and ingender diſeaſes in the ſoule. Deliuerance with inward ſoundneſſe is the thing which he longeth after, and beggeth of God. Thus faith will not ſuffer impotently to fret, repine, or murmure; nor yet to grow ſecure, as though it were no great matter how things went, forward or backward: it doth both calme the heart, and kindle deſires. Nor doth faith incite barely to cry vnto God in diſtreſſe, but in all conditions eſtabliſheth the heart vpon his aide, that it lookes not after other meanes of deliuerance, then hee affords. The vpright man will delight himſelfe in the Almighty, when trouble commeth vpon him; he will call vpon God at all times, and looke vnto him for helpe.

Eſay 48.17.

Iob 27.9,10. *Pſal.* 5.3. *Mich.* 7.7.

Seuenthly, It raiſeth the heart being conſcious of it weakneſſe to reſt vpon the Lord for ſtrength, who makes vs able to doe all things through his ſtrengthening of vs: who ſtrengtheneth his in the inner man to long-ſuffering with ioyfulneſſe; who hath ſaid, ſuch as looke to mee, *ſhall renew their ſtrength, they ſhall mount vp with wings as Eagles, they ſhall runne, and not be weary; they ſhall walke*

7. Act.

Phil. 4.13. *Col.* 1 11. *Ephes.* 3.17.

Eſay 40.31.

walke and not faint: yea, it fixeth and establisheth the heart vpon Christ the rocke strong and impregnable, whence followeth courage & steadines to vndergo them. *Thou wilt keepe him in perfect peace* (saith the Prophet) *whose minde or thought is stayed on thee: because he trusteth in thee. The righteous shall not be afraid of euill tydings, his heart is fixed or established, and trusteth in the Lord.* Thus faith setteth the Lord alwayes in it sight, and fortifieth the heart in confidence of his might. *I haue set the Lord alwayes before mee, because hee is at my right hand, I shall not be moued*; (that is) I haue ouercome all temptations my hope being fastened vpon the Lord; for hee hath powerfully assisted and comforted mee. Our strength is to claspe to Christ, and hold to him, as the person in whom is all our strength. The hil-rats are a weake creature, hauing neither strength of limbes, nor other meanes of nature to defend themselues: but making their houses in the rockes or stonie places, and flying thither in time of danger, they saue themselues, and prouide safely for their young-ones. Wee of our selues are feeble and weake, easily ouerturned with the least temptation: but working our selues by faith into that rocke Iesus Christ, against whom the powers of Hell cannot preuaile, wee become couragious, vnmoueable, inuincible. It matters not what weight be laid vpon the foundation, so it be sure and stedfast: if Christ be our supporter, (as by faith he is made ours) nothing can ouerwhelme vs. *In quietnesse and confidence is our strength.* Againe, by faith wee receiue the Spirit of fortitude and courage, whereby we are made able to endure the burthen of afflictions, and become valiant in combates. For the spirit of wisdome and counsell, of vnderstanding and strength was powred into Christ, to the end we might boldly goe vnto him, to aske those things we stand in need of, and receiue them by faith according to our measure. As the head communicates strength to the bodie, so Christ powres out the vertue

Psal. 94.22.

Esay 26.3. 2.*Chron.* 16. 6,7,8. *Psal.* 112.7.

Psal. 16.8.

Psal. 73.23.

Prou. 30.20.

Esay 30.15.

Esay 11.2.

Ephes. 4.15,16.

vertue of his heauenly vnction vpon the whole bodie of his Church. When the Apoſtles had receiued this ſpirit of ſtrength, they make a play of all their ſufferings and labours; euen as in bodily things, wee ſee men that haue ſtrength and courage (as theſe porters and ſuch) they will make a ſport to beare ſuch burthens, as a weake creature would tremble to lift at. For as bladders ſwimme aloft all waters whileſt they are filled with winde: ſo doe wee aboue all afflictions, whileſt this Spirit is with vs, to ſupport vs in them. Feare, doubting, feebleneſſe, fainting, nice-tenderneſſe, or melting of heart proceed from infidelitie and diſtruſt. Hardineſſe, courage, valour, inuincible durance are the fruits of faith, ſtaying it ſelfe vpon the Lord, and ſeeking vnto him. *Be ſtrong, be of good courage, feare not, nor be diſmayed, for the Lord will be with thee, he will not faile thee nor forſake thee.* Diſtruſt many times wrings from vs ſuch voyces as theſe, were it any thing but this, I could hope to beare it: Whereas did we in conſcience of our impotencie ſeek to Chriſt to make vs able, and faſten our ſelues vpon him by a liuely faith, wee ſhould finde ſtrength enough through his might, whereby to beare that comfortably, which wee thinke moſt intollerable. Faith driues a man out of himſelfe, as not able to beare the leaſt croſſe as he ought, and through the power of God it enableth to beare that beſt (how troubleſome ſoeuer) with which God is pleaſed to trie vs.

Deut.20.3.
Ioſh.7.5.
Eſay 7.4.
2.Chron.33.7.
Prou 28.1.
Pſal.125.1.
Eſay 12 2.
Ioſh.10.25.
Deut.31.6.
1.Chron.28.20.
2.Chron.32.7.
Pſal.27.14.

8. Act.

Eightly, By faith the godly heart is drawne to vſe all lawfull meanes of helpe, that God in his prouidence doth afford, but reſteth quietly vpon Gods promiſes, and aſſurance of his preſence aboue all likelihoods and appearances. *God ſhall ſtand* (ſaith the Pſalmiſt) *at the right hand of the poore to ſaue him from thoſe, that condemne his ſoule. When I crie vnto thee, then ſhall mine enemies turne backe, this I know, for God is for me.* *Moſes* left *Egypt*, and feared not the wrath of the King: becauſe he ſaw him

Mich.7.7.
Hab.2.1.
Pſal.5.3.
Pſal.109.31.
Pſal.22.24.
Pſal.56.9.
Heb.11.27.

that

that was inuisible. The reason hereof is, faith coupleth the meanes and the end, but looketh to the promiser, his grace, faithfulnesse and power (who is able to doe aboue all that we can comprehend) and not to the probabilitie of the thing promised. *Abraham against hope believed in hope, that hee might become the Father of many Nations, being fully perswaded, that what God had promised, he was able to performe. By faith* Sarah *received strength to beare a Sonne, when she was past age; because she iudged him faithfull who had promised.* This dependance on the promises which faith worketh, is absolute, without limitation of time, measure of affliction, or manner of deliuerance. All these it referreth to the good pleasure of Gods will, and reposeth it selfe securely vpon his faithfull word and prouidence. *He that believeth will not make haste.* Feare rides post to out-runne danger, and folly turnes ouer with speed, our mourning part before God, delighting to be in the house of laughter: but faith, which leaneth vpon the promises of truth, makes no haste without good speed. *Daniel* waited seuentie yeares for deliuerance out of captiuitie in *Babylon*, and then finding the time of redemption to be at hand, hee prayed to God for the same. As for the measure of affliction, or meanes of deliuerance, the voice of faith may be heard in *Iob* and *Abraham*. The one promised he would trust in God though he should kill him; The other being commanded to sacrifice his onely Sonne *Isaac*, the sonne of the promise, believed that some other way he should receiue him from the dead. This effect faith bringeth forth when all meanes faile, yea, against all oppositions in shew neuer so strong and irresistible. For the meanes of themselues be of no worth and validitie, and God is the same, one and vnchangeable (whosoeuer oppose themselues against his determinations) most readie to succour when all meanes faile. *God is our refuge and strength, a very present helpe in trouble: Therefore will wee not feare,*

*Ephes.*3.20.
*Rom.*4.11.11.

*Heb.*11.11.

What manner of dependance on the promises faith worketh.

Esay 28.16.

*Dan.*9.2.

Iob 13.15.

*Heb.*11.19.

Esay 63.5.

*Psal.*46.1,2,3.

though the earth be remoued, and though the mountaines be cast into the midst of the Sea. Though the waters thereof roare, and bee troubled, though the mountaines shake with the swelling thereof. Whereforc should I feare in the dayes of Euill, when the iniquity of my heeles (that is, the wickednesse my feet carried mee to) *shall compasse me about. For the hand of our God is, vpon all them for good that seeke him, but his power and his wrath is against all them that forsake him. The Lord is my light and my saluation, whom shall I feare? The Lord is the strength of life, of whom shall I be afraid? Though an host should encampe against me, my heart shall not feare. Behold, God is my helper, the Lord is with them that vphold my soule. He shall reward euill vnto mine enemies; cut them off in thy truth.* But for support in this case, faith turneth it selfe to meditate on Gods truth, which neuer faileth; his might which cannot be resisted; his wisdome, which euer effecteth his owne workes by meanes best approued, in his counsell, in the fittest season; and his tender compassions whereby hee is ready to succour them that are brought low. Againe, it looketh to the manner of Gods dealing, and to the vsuall course, which he hath held with his seruants in all ages past: which is to grant deliuerance, when the afflictions of his seruants be increased, and send helpe when to sense and reason it is furthest off. *For euery soule is the Lords, as the soule of the father, so also the soule of the sonne:* and what fauour he hath shewed vnto any one, he will vouchsafe to euery one that seeketh him diligently, if it may bee for their good. It is also confirmed by the experience of Gods dealing with vs in former times of distresse and danger. *Thou art he that tooke me out of the wombe; thou didst make me hope, when I was vpon my mothers breasts. I was cast vpon thee from the wombe; thou art my God from my mothers belly. O God, thou hast taught me from my youth; & hitherunto haue I declared thy wōdrous works.* For former mercies are as bils ob-

Psal. 49. 5.
Psal. 56. 4.
Ezra 8. 21.
Psal. 27. 1, 2, 3.
Psal. 3 6.
Psal. 54. 4, 5.
Psal. 118. 7.
Psal 46. 5, 7.
Psal. 116. 5, 7.
Psal. 22. 4.
Ex. 3. 8. & 5. 6.
Ezek. 18. 4.
Psal. 22. 9.
Psal 71. 17.
2. Tim 4. 18.

obligatorie vnder his hand, to aſſure of future good things, as they ſhall be needfull. That which God hath once done for vs in ſuſtaining, quickning, quieting our ſpirits with peace which paſſeth vnderſtanding, keeping our hearts, that hee will doe euery day vnto vs, if wee inforce our ſelues towards him. Moreouer, a good heart will not ceaſe to accuſe, checke and condemne it ſelfe for the Infidelitie, diſtruſt and weakneſſe of faith that it eſpieth; to incite, ſtirre vp, and call vpon it ſelfe more confidently to waite, and truſt in the Lord; and in bitterneſſe of heart to ſeeke and ſue vnto him for more ſtrength from aboue. *Why art thou caſt downe, O my ſoule, why art thou diſquieted within me? Hope in God, for I ſhall yet prayſe him for the helpe of his countenance. O God, my ſoule is caſt downe within me.* *Pſal.42.5,11.*

Ninthly, Faith belieueth one contrarie in another, and out of deepeſt diſtreſſes gathereth aſſurance of ſweeteſt deliuerances. *For the Lord ſhall iudge his people, and repent himſelfe for his ſeruants, when he ſeeth that their power is gone, and there is none ſhut vp or left. The Lord will be a refuge for the oppreſſed: a refuge in times, or due time of trouble.* Mans extremitie is Gods opportunitie: Deepeſt miſerie is the fitteſt ſeaſon for deliuerance. Men often like to Swallowes, will be with vs in Summer, but leaue vs in winter. The Deuill, when hee hath drawne his into the bryars will giue them leaue to looke for themſelues. But God hath euer ſtood neereſt to his, when their exigences haue beene greateſt. The experience of miſerie & calamitie is made the ſure ground of ſuch ioyful hopes, as the Lord hath promiſed. The greater ſorrowes the people of God ſuffered, the more vndoubted experience they had of diuine truth contained in *Moſaicall* threatnings: the more vndoubted the experience of their truth, vpon conſciouſneſſe of their owne tranſgreſſions, the greater motiues they had vpon heartie and ſincere repentance, to apprehend the ſtabilitie of his ſweeteſt promiſes for their

9. Act.

Deut.32.36.
2.Kings 14.26.
Pſal.9.9.&10.1

Pſal.20.1.
Exod.14 22.
Dan.6.22.

their good. No depression of this people, but serued as a counterswey to hasten, intend, or inlarge the measure of their wonted exaltation, so long as they rightly weighed all their actions and proceedings in *Moses* ballances, and compared their permanent sorrow for sin past with their wonted delight in their permanent sorrow for sinne past, with their wonted delight in transient pleasures. This that the Lord had stricken *Iacob* with the wound of an enemie, and with a sharpe chastisement for the multitude of his iniquities, is propounded as an argument of consolation: for because the Lord had killed, they must beleiue, he would make aliue againe. The present wounds inflicted contrarie to the rules of politique defence, were the best pledges of their future health, beyond all hope of State-Surgeons. And when *Ieremy* more admired, then distrusted Gods mercies, in tendring the purchase of his Kinsmans field to him, when the Kings and Princes of *Iudah* had no assurance of so much possession in the promised Land, as to inherit the Sepulchres of their Fathers: the Lord expels not his suspensiue, rather then diffident admiration with signes and wonders, as hee did *Gideons* doubt, or his stiffe-necked Fore-fathers distrust. By what meanes then? By the present calamities which had seized vpon the Cities of *Iudah*, and that very place, wherein his late purchased possession lay. This is the very seale of *Ieremiahs* assurance, from the Lords owne mouth. *Thus saith the Lord, like as I haue brought all this great plague vpon this people; so will I bring vpon them all the good that I haue promised them. And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, &c.* The depth of miserie is vsually made an argument to moue the Lord with speed to heare and send helpe: and this is grounded vpon the promise of God to giue audience to his children, when in their distresses they remember themselues, and seeke his face. *Awake, why sleepest thou, O Lord? arise, cast vs not off for euer. Wherefore hidest thou thy face, and forget-*

*Ier.*30.13,14.

*Ier.*32 24,25. *&c.*

*Ier.*32.42,43.

*Psal.*10.1. *Deut.*30.1,2,3. *Nehem.*1.7,8. *Psal.*44.23.24.

teth our affliction and oppression? Attend vnto my cry, for I am brought very low, deliuer mee from my persecutions: for they are stronger then I. What, that as wee feele God to be true in his threates, so we may be assured he will not faile of his promises. *Psal.142.6.*

Lastly, it reioyceth in tribulations, and tryumpheth before the victorie. The patient is glad when he feeles his physicke to worke, though it make sicke for the time; because he hopes it will procure health. We reioyce in afflictions, not that they are ioyous for the present, but because they shall worke for our good. As faith reioyceth, so it tryumpheth in assurance of good successe: for it seeth not according to outward appearance, but when all meanes faile it keepeth God in sight, and beholdeth him present for our succour. *As for me, I will come into, thy house, in the multitude of thy mercy: and in thy feare will I worship towards thy holy Temple. I haue trusted in thy mercie, my heart shall reioyce in thy saluation. The righteous shall compasse me about: for thou shalt deale bountifully with me.* Thus are we to liue by faith when God is pleased to exercise vs with afflictions of what sort soeuer, though heauy to be borne & of long continuance. Great troubles of long durance are the exercises of faith, as weighty burdens are tryalls of strength. As none for a little headach, or for the ranch of a pin will seeke to the bodily Physitian or Surgeon: So it is in a maner with the soule, whilest it is troubled with like grieuances spirituall. Little things doe not much exercise our faith, nor stirre vs vp to seeke God, and short afflictions are soone forgotten. Faith indeede despiseth not the least crosse, but is most procued and stirred vp in the greatest. Without question there is most need of faith, when afflictions lie the heauiest, and the more because Satan will be most busie at such times to molest and trouble; he wills to shew his power and malice when wee are most feeble. When God followes a man with one affliction vpon another

10. Act.

Iam.1.2.3.
Rom.5.3.4.5.
Heb.12.11.

Psal.5.7.

Psal.13.5.and 16.8.9.
Psal.142.7.

We must liue by faith in the heauiest and longest afflictions.

another, and those of great continuance, then the Deuill will tempt to impatience and dispaire, as if God tooke him for his enemie, and would not shew compassion any more. When the heart faileth, because of the multitude of euils that compasse vs about; and God hideth his face, man is apt to conceiue, sure God hath forsaken me, and will not arise for my helpe. If God did loue me, hee would neuer haue absented himselfe so long, now I am brought so low, in so greiuous distresse. How should the poore soule, weake and feeble in it selfe, stand vnder this great weight of sore affliction increased by temptation and continuance, if it be not vpheld by a liuely faith? The acts of faith in this case, are for substance the same with those before mentioned, but for the helpe of the distressed Christian, who may be vnable to direct himselfe, I conceiue it not amisse to repeate the principall.

The acts of faith in this case.

1.

1. *Pet.* 1. 6.

First, it teacheth that many and strong afflictions of great continuance are no more thē necessarie. A wise Physition will not minister a strong potion, where a lenitiue or gentle matter is enough, nor put one dramme too much in his prescription: much lesse will the Lord. Wee neede great afflictions that our corruptions may be subdued within vs. For as the vntamednesse of some colt is such, that vnlesse he were sore ridden, hee would neuer be broken, so it is with our rebellious nature. Learning tels the Physitian, that in healing some bodily diseases the patient must be kept so low, that hee must be almost pined with want, before a spring of better blood can be procured. Faith instructeth, that God is as it were forced to cast man vpon the bed of sorrow, till his dayes draw towards the buriall, and his bones begin to clatter, that he might hide, that is, suppresse and remoue his pride, and cure the distempers of the soule. Our afflictions are many and diuers, because our corruptions are many, and of diuers kinds, and such as are not expelled with

Iob. 11. 12.

Iob. 33. 17. 22. *Psal.* 107. 12. 17. 18.

with one purgation. If one medicine fit not our ſore, will wee not ſeeke another. What Father will not vſe many remidies to helpe the infirmities of his Child, if one doe no good? Our heauenly Father keepes vs in a dayly courſe of phyſicke, now with one thing, now with another, becauſe we profit not with any one alone. When afflictions are growne ordinarie, and vſuall, they moue the leſſe, becauſe they be familiar; therefore God is pleaſed to alter and change his medicines, that they might worke more kindly. And as it is neceſſary that afflictions be ſtrong and diuers, ſo alſo that they be of long continuance: for growen deſeaſes are not haſtily remoued, nor old ſores quickly healed. As ſtaines long ſetled in a cloth, require much ſcowring and long whiting: ſo doe the euils which haue deepely eaten into our ſoule. In others wee may behold what is needfull for our ſelues. The poſteritie of *Iſrael* endured tryall foure hundred yeeres. The elder people of God were all led captiue ſeuentie yeares. By woefull experience euery Godly man may finde, that being newly taken out of the furnace, hee ſtandeth in neede to be refined againe. Be our afflictions of neuer ſo long continuance in this life, wee are well aſſured, they ſhall not preſſe vs longer then ſinne doth harbour in our boſome. And if faith bee not ouercome and vanquiſhed with dayly and continuall conflicts againſt corruption: why ſhould it faint vnder the burden of long during croſſes. Sinne is more oppoſite to faith, more perillous to the ſoule, then any fatherly Chaſtiſements (though ſharpe and cutting,) as the diſeaſe is worſe then the phyſicke miniſtred to expell it.

Gen. 15. 13.

Dan. 9. 2.

Secondly, Faith in the greateſt extreamities ſuggeſteth, that we are vnder the hand of God, who correcteth in meaſure, and for our profit, who hath determined the time and weight of our afflictions, and by his bleſſing will turne them to our good: who doth proportion our euils according to the ſtrength we haue, or which hee will

2.

Pſal. 31. 15.
Eſay 27. 8.
Heb. 12. 8. 11.
Jer. 46 28.
1 *Cor.* 10. 13.
Pſal. 103 10.

will giue, not according to our deseruings, and also continue our afflictions in great wisdome, faithfulnesse and mercy. Euen as the Physition only can prescribe what quantity of physicke is to be taken, with what change, & how long the course or diet is to be continued: so the Lord only doth appoint the measure, varietie and continuance of troubles, wherewith hee is pleased to exercise vs. Wicked men cannot set the time, nor measure out the quantitie of such measures, whereof they are instruments; to the godly for they would know no meane, nor euer make an end. They may be fit executioners of Gods will herein, when they be set too, and taken off, according to his appointment: but vnfit determiners what is to be inflicted, or how long it must be endured. Nor are wee our selues to appoint the qualitie of our Chastisements; or the termes and seasons wherein and how long they shall be continued: for we would taste onely, (if at all) of the milder physicke, or sip but lightly of bitters potions, when necessitie requires we should take deepe. The patient is not to bee trusted with the searching and dressing of his owne wound, if painfull to be handled. Now seeing it is the Lord, great in mercy, infinite in wisdome, aboundant in loue and tender in compassions, who doth mingle our cup, why should we feare or faint? If *Iacob* had held or tended *Ioseph* in prison, would he haue vsed him roughly, or kept him ouerlong? No no: much lesse will God; (who is more mercifull then any Father, and more pittifull then any Mother) hold vs ouerlong, or deale rigorously with vs: but ordering all corrections by his Fatherly prouidence, hee will in his good time make them worke together for good, & not for euill vnto vs. *But the very haires of your head are all numbred, Feare yee not therefore, yee are of more value, then many sparrowes.*

Esay 49.15.

*Lam.*3.32.33. *Math.*10.30.31

3. Thirdly, faith setteth a man about his worke, that is, seriously to make inquirie into his heart and wayes, deepely

deepely to humble himselfe before God, and feruently to intreat mercy for sinne past, wisedome to make vse of present miserie, and fauour and mercy to be deliuered and set free. Sinfull men (if well aduised) strike not without cause: the iust God when hee correcteth, hath euer iust reason. And forasmuch as our consciences for the most part are blinded with ignorance and selfe loue, or ouer clouded with sinfull lusts, (as looking-glasses couered with dust) that wee cannot finde out of our selues much that is out of order, nor amend what we espie to be amisse, faith directeth to seeke vnto God by heartie prayer, who can throughly acquaint vs with our selues, and teach vs to reforme what he would haue vs to amend. Why doth the Lord giue his children the repulse when they cry vnto him in their calamities, but that he would haue them search more narrowly into their courses, and more vnfainedly prepare themselues to seeke and returne vnto him? And if they pray vnto him, he will instruct what is to bee done. Hee who will haue sinfull men to ioyne instruction with correction, yea and putteth into man such regard of dumbe creatures, that he will not strike a dogge, but he will make him see, so well as hee can, what it is for which hee striketh him; shall not hee instruct vs, when his hand is now vpon vs for want of dutie to him? But when wee see our faults, and smart for them in such sort as wee account greiuous, there is no power in vs to redresse, and set straight what is crooked and out of frame. It is God only, who is able to blesse afflictions and make them profitable: we of our selues are like little children, who being taken in the fault, and fearing the rod, promise to doe no more, but presently forget both the fault and danger. This we learne by faith, which soundly lesloneth vs to denie our owne wisedome, and strength, and in all purposes, resolutions and endeuours to begge wisedome and strength from God aboue, and wholy to relie vpon his power and grace.

Iudg. 10.13. 14.15.

Hos. 14.2. *Math.* 11.19.

grace. In vaine should iron be beaten, did not fire soften it: in vaine should afflictions (which are Gods hammer) strike on our hearts, should not Gods holy Spirit, which is compared to fire, both soften our hearts, and enlighten vs to see our duties towards him, and teach vs to make vse of the affliction wherewith we are exercised. Moreouer faith importuneth the Lord for mercie and deliuerance. *For this thing I besought the Lord thrice, that it might depart from me. My times are in thy hand: deliuer me from the hand of mine enemies, and from them that persecute mee. Make thy face to shine vpon thy seruant: saue mee for thy mercies sake. Be pleased, O Lord, to deliuer me: O Lord, make haste to helpe me. Vnto thee haue I cryed, O Lord, and in the morning shall my prayer preuent thee. Lord why castest thou off my soule, why hidest thou thy face from me.*

2. Cor. 12. 8.
Psal. 31. 15. 16.
Psal. 40 13.
Psal. 88. 13. 14.

Fourthly, Faith raiseth the heart to expect abundance of mercy from God, and through prayer and supply of the Spirit, to reape profit and tast comfort answerable to the sorrowes it hath felt and endured. Great afflictions make place for abundant mercy from God to vs, which cannot bee receiued without singular ioy on our part. An hard frostie winter makes a fruitfull summer: an afflicted state causeth a mellow heart, if our sufferings be from God, wee must looke for profit by euery trouble, vnlesse wee will deny Gods wisedome, and challenge his truth, or shew our selues, as if we were not his children, nor truely godly, and louing of God. If God throw vs downe, we must waite to be comforted of him, according to the yeares wherein we haue felt afflictions. To say we cannot thinke, that such a thing shall euer doe vs good, that euer we shall escape out of such a danger, that euer we shall see good dayes after these tryals, doth argue great weakenesse and vnbeliefe. For what cannot hee make for our good, in what distresse and anguish cannot he reuiue, who calleth light out of darkenes, and

4. Act.
Psal. 69. 9.
Phil. 1. 19.
2. Cor. 1. 5.
Psal. 90. 15.
Psal. 85. 6.
2. Cor. 4. 6.
Rom. 4. 17.

and things that are not as if they were, if wee will giue glorie to his Word by resting vpon it? *The heart knoweth the bitternesse thereof, and the stranger shall not meddle with it ioy.* Thus liuing by faith in times of triall and visitation, doth fit and prepare the heart to thankfulnesse when light shall shine from on high; and that so much the more, as our afflictions haue beene the sharper, or of greater continuance. *Returne, O Lord, how long, and let it repent thee concerning thy seruants; O satisfie vs early with thy mercie; that we may reioyce and be glad all our dayes. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladnesse: To the end that my glory may sing praise to thee, and not be silent: O Lord my God, I will giue thankes vnto thee for euer.* If one heale a trifling disease it neither so bindeth the patient, nor commendeth the Physician: but if one heale vs of some deadly incurable maladie, O wee say then wee could neuer haue met with such a Physician, not the like in the world againe. *Thou broughtest vs into the net, thou laidst affliction vpon our loines, thou hast caused men to ride ouer our heads, we went through fire, and through water; but thou broughtest vs out into a wealthy place. I will goe into thy house with burnt Offerings, I will pay thee my vowes.*

*Prou.*14.10.

*Psal.*90.13,14.

*Psal.*30.11,12.

*Psal.*35.28.

*Psal.*66.11, 12,13.

It will be obiected, That in affliction faith seemeth to be most weake, and corruption most stirring.

Preuention of Obiection. That in affliction faith is weake and corruption stirring.

First, And true it is, that many doubtfull thoughts ascend into Christians hearts, partly because they know not that they are allowed to liue by faith in an afflicted state; partly because they iudge amisse of their afflictions, taking them as arguments of wrath and displeasure, rather then trials of faith, and chastisements of peace. As children through want of wisdome are afraid of bugbeares: so the errour of our minde raiseth great feare and doubt of that which cannot hurt vs, peraduenture, might

1.

greatly

greatly comfort vs, if rightly vnderſtood. This miſtaking muſt be corrected by faith and ſpirituall wiſdome.

2. Secondly, True it is alſo, we ſometime feele more ſtirring of corruption in time of trouble for a while, then we felt before: but as Phyſicke then expelleth hurtfull humours when it worketh vpon them, and maketh vs complaine, as feeling them more then when they were let alone: ſo doth Gods Phyſicke to the ſoule (euen while it is driuing out corruption) it makes vs feele and complaine of it more then euer. The like may be ſaid of faith which we feele weaker during the time of triall: But ſtriking the Torch, which for the preſent ſeemeth to put it out, maketh it blaze: Phyſicke, which for the time weakens, doth tend to ſtrengthen the bodie: ſhaking the Tree, which ſeemeth to looſe the roots, faſteneth them deeper; and the ſame may be ſaid in this caſe.

3. Thirdly, In afflictions faith is tried, the ſweetneſſe of it is not ſo much felt, as it is latent, which makes vs thinke it to bee brought exceeding low. The ſtrength of the bodie is put forth in conflicts and burthens: felt when wee walke at eaſe and liberty. A man may ſhew moſt ſtrength in wreſtling, when to his owne feeling he diſcerneth moſt weakneſſe: and ſo it is in faith, when the ſenſe is leſt, the power may bee greateſt. There is an afflicted ſtrength, which cannot bee felt great, though it be ſo in truth: and there is an afflicted faith, which is not diſcerned to be of that force of which indeed it is. But ſtrength afflicted, and ſtrength decayed, faith afflicted and faith ouer-whelmed are much different.

4. Fourthly, If want of ſpirituall refreſhings doth trouble and breed ſcruple in vs, we muſt remember that Phyſicke purgatiue and reſtoratiue muſt not bee taken at one and the ſame time: To admit of ſorrowes, but on condition that ſpirituall conſolation ſhould drowne the feeling thereof, is as it were to wiſh ſufferings without ſuffering. When God miniſtreth for the preſeruation or recouerie of

ſpirituall

ſpirituall health, it is the office of faith to receiue the potion, and further the kindly working of it: which cannot bee done vnleſſe it giue way vnto, yea, ſtirre vp godly ſorrow, and wreſtle painfully to driue out ſuch corruptions, as God would haue remooued by them. During battell the Souldier muſt exerciſe his skill, valour and ſtrength in repelling, ſubduing, and purſuing the enemie: his refreſhing comes when the fight is ended, and the ſpoile diuided. In the dayes of affliction faith is conflicting with doubts, allurements, corruptions which ſhew themſelues; if wee doe not feele thoſe ſweet comforts of the ſpirit, that our ſoules deſire, let vs waite with patience, till the victorie be obtained.

Helps to ſtirre vp faith in deepe afflictions when all meanes faile.

And if we would ſtirre vp our faith to beleeue and depend vpon God in the dayes of great tribulations, when all meanes of helpe faile, we muſt.

1.

Firſt, Lay open our ſorrowes before the LORD, and powre out our complaint into his boſome. *Lord, how am I beſet with miſeries? How doe my ſorrowes increaſe daily? I am the man that haue ſeene affliction by the rod of thine anger. Thou haſt brought mee into darkneſſe, but not into light. My heart fainteth, my ſtrength faileth, my skinne is made old, my ſight waxeth dimme, and all my bones are out of ioynt. Thou haſt hedged me about that I cannot get out, and made my chaine heauy. My louers and my friends ſtand aloofe from my ſtroke, and my neighbours ſtand afarre off. But they that ſeeke my hurt doe multiply, they ſpeake miſchieuous things, and imagine deceit all the day long. I am the reproach of men, the deſpiſed of the people, the ſong of the Drunkards. Falſe witneſſes are riſen vp againſt me, who lay to my charge things I neuer knew, and teare mee in pieces with their continuall ſlanders. In mine aduerſitie they reioyce, they gather themſelus together againſt me, they reuile without ceaſing: they open their mouthes wide*

Pſal. 55.2.

Lam. 3.1,2.

Pſal. 38.10.
Pſal. 22.15.
Lam. 3.7.

Pſal. 36.11.
Pſal. 88.8.
Pſal. 3.1.

Pſal 35.20.
Pſal. 22.6.
Pſal. 35.11.

Pſal. 41.7,8,6.

Psal.42.10. Psal 88.14. Psal.10.1. Lam.3.44. *against me, and spare not to blaspheme thy Name. As with a sword in my bones mine enemies reproach me, while they say daily vnto me, where is thy God. Lord, all this is come vpon me, and yet thou standest afarre off, and hidest thy selfe from my trouble. I cry vnto thee, but thou heerest not; thou coueresst thy selfe with a cloud that my prayers should not ascend.*

2. Secondly, Confesse our sinnes with hatred and godly sorrow. The disquietnesse of my heart, and trouble of my flesh ariseth from my sinne: *I will therefore declare mine iniquity, I will bee sorry for my sinne:* I will acknowledge my selfe guiltie before the Lord. *For innumerable euils haue compassed me about, mine iniquities haue taken hold vpon me, so that I am not able to looke vp: they are more then the haires of my head, therefore my heart faileth me. I haue sinned, and rebelled, and thou hast not spared. Loe, I haue sinned, I haue done wickedly, I haue sinned greatly, I haue done very foolishly. Behold, I am vile, what shall I answere thee? I will lay my hand vpon my mouth. I abhorre my selfe, and repent in dust and ashes.*

Psal.38.18. Hosea 5.15. Psal 40.12. Lam.3.42. 2. Sam.24. 10,17. Iob 40 4. Iob 42.6.

3. Thirdly, Take vp our hearts for halting through vnbeliefe, and call vpon them to rest in the promise of diuine aide, assistance and deliuerance. *Wherefore should I feare in the dayes of euill, when the iniquitie of my heeles shall compasse mee about? When the mightie man doth boast himselfe in mischiefe? The louing kindnesse of the Lord endureth at all times.* Hee will not forsake his Saints although they bee afflicted for a season. *God is my refuge, who hath pleasure in the prosperitie of his seruant,* and will draw neere for my deliuerance, and make haste for my helpe, when sorrowes enuiron on euery side. When all succour failes, he careth for my soule: When my spirit is contrite, and my heart within mee desolate, he is at my right hand to sustaine, yea, to saue my soule. He will hide his mercifull-Saint, vntill the calamitie bee ouer-

Psal.49.5. Psal.52.1. Psal 35 27. Psal.54.4. Psal.22.11.19. Psal.34.18. Psal. 55.17,18.

ouer-past. *I am poore and needie, yet the Lord thinketh on me:* I am sunke deepe into the myre and clay, but his hand shall plucke me vp, hee will set me before his face for euer. Marueilous things hath hee wrought for his people in former times. Hee turned the Sea into dry land, and made way for them through the midst thereof. He led them through fire and water, and by a stretched out arme brought them into a wealthy place. Is not our God from Euerlasting, the Holy One, the same for Euer? His power is infinite, his goodnesse incomprehensible, his loue as great towardes his Saints now as euer heretofore. He will send downe from Heauen to saue me, he will deliuer mee out of many waters. When I am hemmed in on euery side, the Lord will prouide some way for my escape: for hee can doe more then I am able to conceiue or thinke. *Thou who hast shewed mee great and sore troubles, shalt quicken me againe, and shalt bring me vp againe from the depths of the earth.* When I was inclosed in the wombe, my distresse and danger was great, my strength weake, my condition hopelesse: neuertheless I was saued by thy power, and by thy prouidence was brought aliue into this world: and should I now doubt of thy helpe and mercy, because in likelihood I cannot see them? *My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.* The depths of miserie are the Lords fittest seasons to rescue his afflicted ones. Mercilesse men will shew compassion in great extremitie: and shall not the Lord, who is rich in mercy and louingkindnesse, extend his fauour to mee when I am readie to perish? *Surely his saluation is nigh them that feare him.*

Psal. 40.17.

Psal. 64.6.
Psal. 77. 14,15.

Psal. 66.11,12.
Hab. 1.12.

Psal. 57.3.

Psal. 71.20.

Psal. 22.9,10.

Psal. 73.26.

Psal. 85.9.

Fourthly, Importune the Lord, and direct thy supplications before him. *In the day of my trouble I will call vpon thee, for thou wilt answere me. Heare me speedily, O Lord, my spirit faileth, hide not thy face from me, lest I be like vnto them that goe downe into the pit. Cause*

4.

Psal. 86.7.
Psal. 55.16.

Psal. 143 7,8.

Psal.55.1,2,3. *me to heare thy louing kindnesse in the morning, for in thee doe I trust. Deliuer mee from mine enemies: I flie vnto thee to hide me. Lord, how long wilt thou looke vpon the*

Psal 35.17. *miseries of thy seruant, and keepe silence: rescue my soule from the destruction of the aduersarie, my darling from the Lions: Withhold not thou thy tender mercies from*

Psal.40 11. Verse 13. Psal.86. 14,15, 16. *me, O Lord, let thy louing kindnesse and thy truth continually preserue me. Be pleased, O Lord, to deliuer me: O Lord, make haste to helpe me. O God, the proud are risen against me, and the assemblies of violent men haue sought after my soule, and haue not set thee before them. But thou, O Lord, art a God full of compassion and, gratious, long-suffering and plenteous in mercy and truth: O turne vnto me, and haue mercy vpon me, giue thy strength vnto thy seruant, and saue the sonne of thy handmaide.*

Psal.89.46. *How long Lord, wilt thou hide thy selfe for euer? shall thy wrath burne like fire?* Remember thy former louing kindnesses which haue beene of old: remember that I am but dust, and that my dayes passe away like a shadow: remember the reproach of thy seruant, wherewith I am reproached, of them that dwell round about; wherewith the vngodly and prophane haue reproached thy pure Religon, and blasphemed thy holy Name. Lord look vpon mine affliction, and my teares: for I am brought very low.

5. Fiftly, Quicken thy resolution to trust in the Lord at all times, euen when all other refuge faileth, and none shewes himselfe for thy helpe. Psal.56.3,4. *What time I am in trouble I will trust in God:* for hee shall redeeme my soule.

Dan.12.1. Hee is the God of my saluation, who will send deliuerance to his people in the loweſt extremitie, and vouchsafe mercie to his chosen, aboue all they expect and looke for, in most conuenient season.

Psal 55.19. Lam.3.55,56, 57. *I cried vnto the Lord in the day of my calamity, and my prayer entred into his eares: therefore will I trust in him as long as I liue.* Lord I will wait for thy saluation, establish my heart in thy truth, that I be not moued.

CHAP. VIII.

What it is to liue by faith touching the promiſes of earthly bleſſings, temporall proſperitie, and good ſucceſſe in the things that we goe about.

THe Lord our God knowing that earthly bleſſings bee ſo neceſſary for the maintenance of this life, that we cannot be without them, hath of his infinite bountie and free grace vndertaken, & promiſed to make competent prouiſion for his children, that being freed from the cares and troubles of theſe things below, they might with greater freedome attend vpon his ſeruice, and with more chearefulnes run the race of Chriſtianitie. God hath made many promiſes of earthly bleſſings.

O feare the Lord yee his Saints: for there is no want to them that feare him. The yong Lions do lack and ſuffer hunger: but they that ſeeke the Lord ſhall not want any good thing. Pſal. 34 9,10.

Truſt in the Lord and doe good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed. Pſal. 37.3,4.

Delight thy ſelfe alſo in the Lord, and he ſhall giue thee the deſires of thine heart. Verſe 11.

The meeke ſhall inherit the earth, and ſhall delight themſelues in the abundance of peace. Pſal. 22. 26. Pſal. 37. 19.

The meeke ſhall eate and be ſatisfied. Pſal. 84. 12.

For the Lord God is a ſunne and ſhield: the Lord will giue grace and glory: no good thing will hee with-hold from them that walke vprightly.

Bleſſed is euery one that feareth the Lord: that walketh in his wayes. For thou ſhalt eate the labour of thy hands, happy ſhalt thou bee, and it ſhall bee well with thee. Pſal. 128. 1, 2.

I will abundantly bleſſe her prouiſion: I will ſatisfie her poore with bread. Pſal. 132. 15.

Seeke yee firſt the kingdome of God and his righteouſneſſe, and all theſe things ſhall be added vnto you. Math. 6. 33.

This is that which is ſo oft repeated, *That it may goe well with thee in the land, which the Lord thy God giueth thee*, Deut. 5. 16. & 6. 3. & 12. 25. 28. In ſpeciall the Lord promiſeth length of dayes, Health, ſtrength, wealth, fauour, peace,

Prou.21.21. Ioy, good ſucceſſe, ſafetie, good Name: and all theſe not only to the righteous themſelues, but to their children and poſteritie. *You ſhall walke in all the wayes which the Lord your God hath commanded you, that yee may liue, and that it may be well with you, and that yee may prolong your dayes in the land which you ſhall poſſeſſe. What man is he that deſireth life: and loueth many dayes, that he may ſee good? Keepe thy tongue from euill, and thy lips from ſpeaking guile. My ſonne forget not my law, but let thine heart keepe my Commandements: For length of dayes, and long life and peace ſhall they adde to thee. Length of dayes is in her right hand; and in her left hand riches and honour. By mee thy dayes ſhall be multiplied, and the yeares of thy life ſhall be increaſed. With long life will I ſatisfie him; and ſhew him my ſaluation. If thou wilt diligently hearken vnto the voice of the Lord thy God, and wilt doe that which is right in his ſight, and wilt giue eare to his Commandements, and keepe all his ſtatutes, I will put none of theſe diſeaſes vpon thee, which I haue brought vpon the* Egyptians, *for I am the Lord that healeth thee. Feare the Lord and depart from euil; It ſhall be health to thy nauill, and marrow to thy bones. He that walketh righteouſly, and ſpeaketh vprightly, he that deſpiſeth the gaine of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his eares from hearing of bloud, and ſhutteth his eyes from ſeeing euill; Hee ſhall dwell on high; his place of defence ſhall be the munitions of rockes, bread ſhall be giuen him, his waters ſhall be ſure. And the inhabitant ſhall not ſay I am ſicke. The righteous ſhall hold on his way, and hee that hath cleane hands ſhall bee ſtronger and ſtronger. The Lord will giue ſtrength vnto his people; The Lord will bleſſe his people with peace. It is the Lord thy God that giueth thee power to get wealth, that hee may eſtabliſh his couenant which he ſware vnto*

Prou.21.21.

Deut 5.33. Exod 20.12. Deut.25.15.

Pſal.34.12,13.

Prou.3.1,2.

Verſe 16. Prou.14.10. Prou.9.11. & 10 27. Pſal 91.16. 1.Kings 3.14.

Exod.15.26. & 23.25. Deut.7.15. Pſal.103.3.

Prou.3.7,8. & 4.22. Eſay 33.15,16

Verſe 14. Iob 17.9.

Pſal.29.11. Deut 8.18. Pſal.103.5.

thy

thy Father. Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barnes be filled with plentie, and thy presses shall burst out with new wine. Riches and honour are with me, yea durable riches and righteousnesse. My fruite is better then gold, and my reuenue then choyse siluer. In the house of the righteous is much treasure. Blessed is the man that feareth the Lord that delighteth greatly is his Commaundements. Wealth & riches shall be in his house: and his righteousnes endureth for euer. If thou returne to the Almightie, thou shalt be built vp, thou shalt put away iniquitie far from thy tabernacles: Then shalt thou lay vp gold as dust, and the gold of Ophyr as the stones of the brookes: yea, the Almighty shall bee thy defence, and thou shalt haue plenty of siluer. And God is able to make all grace abound towards you, that ye alwayes hauing all sufficience in all things, may abound to euery good worke. With all thy getting get vnderstanding: exalt her, and shee shall promote thee, shee shall bring thee to honour, when thou doest embrace her. Shee shall giue to thine head an ornament of grace, a crown of glory shall shee deliuer to thee. So shalt thou finde fauour, and good vnderstanding in the sight of God and man. Then shalt thou walke in the way safely, and thy foote shall not stumble. Who so hearkeneth vnto mee shall dwell safely, and shall bee quiet from feare of euill. Because thou hast made the Lord, which is my refuge, euen, the most high thy habitation. There shall no euill befall thee, neither shall any plague come nigh thy dwelling. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it commeth. At destruction & famine shalt thou laugh, neither shalt thou be afraid of the beasts of the earth. And I will giue peace in the land, and ye shall lie downe, and none shall make you afraid. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee When a mans wayes please the Lord, hee maketh euen

Pro.3.9.10. Mal.3.10.
Pro.8.13.19.
Pro.15.6. Psal.112.1.2.
Iob.22.23.24.25. Ier.31.12.
2.Cor.9.8.9.
Pro.4.8.9.
Pro.3.4.
Verse 23. Pro.1.33.
Psal.91.9.10.
Iob.5.21.22.
Leu.26.6. Iob.5.23.
Pro.16.6.

1.Sam.2.30. Psal.37.6. Pro.3.35. Pro.10.7. Psal.112.6. Pro.13.18. Pro.10.6. Psal.1.3. Psal.112.1.2. Psal 25.12,13. Pro.11.21. Pro.14 20. Pro.20.7. Iob.5.25.

his enemies to be at peace with him. Them that honour me, I will honour. And he shall bring forth thy righteousnesse as the light, and thy iudgement as the noone day. The wise shall inherite glory. The memory of the Iust is blessed; the righteous shall be in euerlasting remembrance. Hee that regardeth reproofe shall bee honoured. Blessings are vpon the head of the Iust; and whatsoeuer he doth shall prosper. Blessed is the man that feareth the Lord &c, his seed shall be mightie vpon earth, the generation of the vpright shall be blessed. What man is he that feareth the Lord? him shall he teach in the way that he shall chuse. His soule shall dwell at ease, and his seede shall inherite the earth. Though hand ioyne, in hand, the wicked shall not bee vnpunished but the seede of the righteous shall bee deliuered. In the feare of the Lord, is strong confidence: and his children shall haue a place of refuge. The Iust man walketh in his integritie: his children are blessed after him. These and such like be the promises concerning temporall blessings, which God of his infinite grace and loue hath made to the faithfull and their posterity, that we might liue by faith, quietly submitting our selues to the good pleasure of God in these things, and expecting from him in due season such reliefe as shall bee most expedient.

It is necessary to belieue those promised.

I.

Heb.13.5.

First, This is necessary; for faith in these promises doth kill couetous desires, distrustfull and distracting cares. *Let your conuersation bee without couetousnesse; and be content with such things as yee haue. For he hath saide, I will neuer leaue thee, nor forsake thee.* Man is priuie to his want of blessings, and will neuer cease with excessiue care, deligence and vexation to hunt after them, till hee come to knowe that God will prouide for him. When one hath great friends, which they are knowne to leane vpon, wee say of them, Such needs take no care, they know such and such will see to them. On the contrarie, come to one who knowes no end of toyling and caring

caring, aske him, why will you thus tyre your ſelfe out? He will anſwere, I muſt needs doe it, I haue none but my ſelfe to truſt to. So Chriſt followeth his Diſciples careſulneſſe to this doore, their vnbeliefe, which did not let them conſider our heauenly Father cared for them. No preſent eſtate, (though neuer ſo great) can free the heart from diſtraction, becauſe it is ſubiect to decay and vaniſh: wee ſhall neuer caſt the burden of care off our owne ſhoulders, till we learne by faith to caſt it vpon the Lord, whoſe eye is ouer vs for good. *Math.6.30.32.* *1.Pet.5.5.*

Secondly, Hee will neuer renounce carnall ſupports, who makes not God the ſtay of his ſoule for outward things. Hee will truſt in the abundance of his riches, wiſdome, friends, or ſtrength, that makes not God his ſtrength. The heart of man being priuie to his inability to ſuſtaine himſelfe, if he be not vnderſet, will ſeeke out ſome prop true or falſe, ſound or rotten to leane vnto. They will goe downe to *Ægypt* for helpe, and ſtay on horſes, and truſt in Chariots, becauſe they are many, and in horſemen, becauſe they are very ſtrong, who looke not to the holy one of *Iſrael*, ſeeke not the Lord. 2. *Pſal.52.7.* *Eſay.31.1, and 22,10,11,12.*

Thirdly, Beliefe in God brings good ſucceſſe. The Lord will be intreated to ſhowre his bleſſings plentifully vpon them, that put their truſt in him. *Beliene in the Lord your God, ſo ſhall yee be eſtabliſhed: beliene his prophets ſo ſhall yee proſper.* Men are aſhamed to falſifie the truſt that is repoſed in them: And ſhall the Lord fruſtrate the deſire of them, that hope in his mercy. 3. *2.Chro.20.20.* *1.Chro,5.20.* *2. Chro,16.7,8.*

Fourthly, If we cleaue not to the promiſes of God made concerning temporall things, we ſhall adhere to the promiſes of life with leſſe aſſurance. Both promiſes flow from one fountaine, euen Gods euerlaſting loue, are ſtabliſhed in the ſame mediatour, and receiued by the ſame faith: yea the promiſes of life euerlaſting (as more ſpirituall and furtheſt remoued from ſence) are in themſelues more difficult to bee beleeued: ſo that our aſſurance of them 4. *2.Cor.1.20.*

cannot

cannot be greater, then is our confidence in God for the other which concerne this life, so farre as he seeth it to be for our good; and the glory of his great name, if we bee instructed, exercised, and assaulted in both alike. Christians are oft assaulted touching these promises, and many vertuous and godly men not duly considering and embracing them by faith, are much perplexed in themselues. *I said in my haste* (said *Dauid*, when he fled from *Saul*, and his heart began to faint) *all men are lyars*; euen the prophets, who told me I should be king, haue deceiued me. Distrust in the temporall promises of God, hath driuen the faithfull to many hard, dangerous shifts, and been the occasion of diuers slips and some dangerous falls. The examples of *Abraham*, *Dauid*, and many others, together with daily experience in all places, doe sufficiently testifie thus much.

Psa 116.11. *Psal.*31.22.

5. Fiftly, Faith sweeteneth and sanctifieth vnto vs the vse of all outward comforts vnder our hands. Meate, apparrell, riches, honours (though lawfully compassed and in abundance possessed) yeeld but a sowre tast in comparison, are but of small profit, when they bee not vsed in faith. Nay, blessings not receiued and vsed in faith become Idols, or occasions of Idolatrie: for either we trust in them, or be lifted vp in our selues by reason of them. *The rich mans wealth is his strong City*: hee reioyceth in his riches, and hath in his thoughts to doe great matters by them. *Giue mee neither pouertie nor riches, feed mee with food conuenient for me: Least I be full, and denie* thee, *and say, who is the Lord.* The godly are allowed to liue by faith touching these temporall promises, and the sanctified vse of Gods blessings which they inioy.

Marke 10.24. *Pro* 10.15. *Psal.*62.10. *Pro.*30.8.9.

The godly are allowed to liue by faith as touching these promises.

1. First, For seeing God hath giuen Christ for vs, as the Apostle reasoneth: how shall hee not with him also freely giue vs all things. Hee hath giuen his sonne, the fountaine of all good things: what is it then, that hee will

*Rom.*8.32.

will d nie vnto vs? The p omiſe of Chriſt before his incarnation was to the *Iewes* a ſeale of all temporall good things p omiſed. But we know God hath giuen his ſonne, not onely to be borne, b it to die for vs: which is an vnfoulded t ken, that he will denie vs nothing that may be for our good and com fo t.

Eſay 7.19.

Sec ndly, The Lord by couenant hath promiſed to furniſh his people with all needfull bleſſings pertaining to this life. *He that ſcattered* Israel *will gather him, and keepe him as a ſheepheard* doth *his flocke. For the Lord hath redeemed* Iacob, *and ranſomed him from the hand of him that was ſtronger then he. Therefore they ſhall come and ſing in the h ight of* Zion, *ſhall flow together to the goodneſſe of the Lord, for wheat and for wine, and for oyle, and for the young of the flocke, and of the herd: their ſoule ſhall bee as a watered garden, and they ſhall not ſorrow any more at all. And I will ſatiate the ſoule of the prieſts with fatneſſe, and my people ſhall be ſatisfied with goodneſſe, ſaith the Lord. I will make with them a couenant of peace, and will cauſe the euill beaſt to ceaſe out of the Land: and they ſhall dwell ſaf ly in the wilderneſſe and ſleepe in the woods. And I will make them, and the places round about my hill a bleſſing, and I will cauſe the ſhowre to come downe in his ſeaſon: there ſhall be ſhowres of bleſſing. And the tree of the field ſhall yeeld her fruite, and the earth ſhall yeeld her increaſe, and they ſhall be ſafe in their land, and ſhall know that I* am *the Lord: I will call for corne, and encreaſe it, and lay no famine vpon you. And I will multiply the fruite of the tree, and the increaſe of the field; that y e ſhall no more receiue reproch of famine among the heathen. I will euen b t oth thee vnto me in faithfulneſſe, and thou ſhalt know the Lord. And it ſhall come to paſſe, in that day I will heare, ſaith the Lord, I will heare the heauens, and they ſhall hear the earth, and the earth ſhall hear the corne, and the wine, the oyle.* Now ſeeing the Lord hath

2.

Ier.31.10.11. 12.

Verſe 14.

Ezek 34,25, 26,27.

Ezek.36.29,30, and 34,29.

Hoſ 2.20,21, 22.

hath by promiſe and couenant, againe and againe repeated for our confirmation, aſſured vs of all needfull bleſſings, it is our duty by faith to make theſe promiſes our owne, and reſt quietly vpon his word to finde reliefe at ſuch time, and in ſuch meaſure, as he knowes to be expedient, and may be for our good.

3. Thirdly, And this wee may the rather be incouraged vnto, conſidering the relation which is betwixt God and vs: for he is our faithfull creatour, wee the worke of his hands: hee is our Sheepheard, wee the flocke of his paſture: he is our Father, wee his children. Let them that ſuffer according to the will of God, commit the keeping of their ſoules to him in well-doing, as vnto a faithfull Creatour. *Caſt all your care vpon him, for he careth for you.* *The Lord is my ſheepheard, I ſhall not want.* *As a ſheepheard ſeeketh out his flocke in the day, that he is among his ſheepe that are ſcattered: ſo will I ſeeke out my ſheepe, and will deliuer them out of all places, where they haue been ſcattared in the cloudy and darke day.* *And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of* Iſrael *by the riuers, and in all the inhabited places of the country.* *I will feede them in a good paſture and vpon the high mountaines of* Iſrael *ſhall their fold be; there ſhall they lye in a good fold, and* in *a fat paſture ſhall the feed vpon the mountaines of* Iſrael. *Take no thought, ſaying, What ſhall we eate? or what ſhall we drinke? or wherewith ſhall we be clothed? for your heauenly Father knoweth that yee haue need of all theſe things.* God is the great Father of the family, who prouideth all things neceſſarie for them that bee vnder his gouernment. *The eyes of all waite vpon thee and thou gineſt them their meate in due ſeaſon.* *Thou openeſt thine hand, and ſatisfieſt the deſire of euery liuing thing.* Hee giueth to the beaſt his food, and to the young rauens which cric. It is his propertie, who

1. *Pet.4.19.*

1. *Pet.5.7.*
Pſal.23.1.

Ezek.34.12,13.

Verſe.14.

Mat.6.31.32.

Pſal.104 27.
Pſal.145.15,16

Pſal.146.9.
Iob 38.41.
Mat,6.26.

who is the cheiſe good, to communicate his bleſſings vnto his creatures: much more to compaſſe them with mercie that depend vpon him. Hee hath put this naturall affection into Parents, nay, into bruite beaſts to tender their young ones: and ſhall not hee much more prouide for them that crie vnto him day and night for reliefe and ſuccour? *The Lords portion is his people*; Iacob *is the lot of his inheritance*: and God is the portion of his people: Hee hath choſen them, and they haue giuen themſelues to him: they relie vpon him, and he hath vndertaken to make plentifull prouiſion for them. *The Lord is my portion, ſaith my ſoule, therefore will I hope in him. The Lord is the portion of mine inheritance, and of my cup; thou maintaineſt my lot. The lines are fallen vnto me in a pleaſant places: yea, I haue a goodly heritage.* The Lord by his ſpeciall prouidence will make that proſperous vnto the righteous which they poſſeſſe, be it little or much. *There is nothing better for a man*, then, *that he ſhould eate and drinke and that hee ſhould make his ſoule enioy good in his labour, This alſo I ſaw, and it* was *from the hand of God.* And this gift the Lord freely giues to the man, whom he doth approue: *To the man that is good in his ſight God giueth wiſdome, and knowledge and Ioy*, (to wit) to gether & vſe earthly bleſſings with delight & comfort. The reuenues of the righteous are ſmall many times, but their ſtate is comfortable: *for the little that the righteous man*, hath *is better then much riches of many* and mightie *wicked ones*, who flow in wealth, and excell in power. *Better is a litle with the feare of the Lord then great treaſure, and trouble therewith. Better is a dinner of herbs where loue is, then a ſtalled Oxe, and hatred therewith. God giueth his beloued ſleepe.* And it is the *bleſſing of God* which *maketh rich, and he addeth no ſorrow with it.*

Deut.32.9. Ier.10.16. & 51.19.

Lam.3.24.

Pſal.16.5,6.

Eccleſ.2.24.

Verſe 26.

Pſal.37.16.

Prou.15.16,17, & 17.1.

Pſal.127.2. Prou.10.22.

Fourthly, The patient expectation of the Saints hath confirmed this, that God will not bee wanting to his children in things of this life, ſo farre as may bee for

4.

their

their ſpirituall welfare: *I haue beene young, and now am old, yet haue I not ſeene the righteous forſaken, nor his ſeed begging bread. Hee is euer mercifull and lendeth, and his ſeed is bleſſed.* The children of the needie ſhall bee ſuccoured in due ſeaſon, for God who knoweth their wants is faithfull to performe promiſe.

Pſal 37.25,26.

The acts of faith in reſpect of theſe promiſes and bleſſings are.

The acts of faith in reſpect of theſe promiſes.

I. First, it preſerueth from the vſe of all vnlawfull meanes knowing that nothing can proſper, which God approues not. *The* Egyptians *ſhall helpe in vaine, and to no purpoſe; therefore haue I cryed concerning thus, Their ſtrength is to ſit ſtill. When* Ephraim *ſaw his ſickneſſe, and* Iudah *ſaw his wound: then went* Ephraim *to the* Aſſyrian, *and ſent to King* Iareb; *yet could he not heale you, nor cure you of your wound.* If a man be ſoundly perſwaded, that the bleſſing of God is all in all, hee will ply that fare firſt, and not vndertake any thing, till hee ſee God witneſſing vnto him by his Spirit, that hee will be with him to bleſſe him: which hee cannot hope for, if the meanes vſed to compaſſe and ſecure any bleſſing or good thing, be indirect and ſinfull. Nay, to hope for bleſſed and good ſucceſſe in any euil courſe is palpable and groſſe Idolatry: what is it but really to acknowledge the Deuill (whoſe direction thou followeſt for aduantage) to be the Gouernour of the world, and the diſpoſer of earthly things? then which nothing is more oppoſite to liuely faith. Faith ſpeaketh on this wiſe, Better is a little wrth righteouſneſſe, then great reuenues without right; more comfortable in reſpect of inward peace, the preſent vſe of this life, and continuance; which maketh the Believer conſult what is iuſt, not what is gainfull or profitable; what may be compaſſed by honeſt courſes, not what may be gained by fraud, deceit, coozenage, or other carnall dealing. Againe, faith taketh direction of God in his Word in all buſineſſes, being aſſured that his counſell onely is firme and

Eſay 30.7.

Hoſea 5.13,14.

Prou. 16.8.

and ſtable, and that courſe proſperous, which is conſonant to his reuealed will. *There are many deuices in a mans heart, neuertheleſſe the counſell of the Lord, that ſhall ſtand. The Lord bringeth the counſell of the Heathen to naught: he maketh the deuices of the people of none effect. The counſell of the Lord ſtandeth for euer, the thoughts of his heart to all generations.* Carnall policies are diſappointed, and counſels broken, but the direction of the Lord it ſhall proſper. Prou. 19. 21. Pſal. 33. 10.

Secondly, Faith is painfull, prouident and frugall, though not diſtruſtfull, pinching or niggardly. It ſhakes off idleneſſe, obſerues Gods prouidence, takes the opportunitie, husbands thriftily what he beſtoweth, and ordereth all affaires with diſcretion. Hee that reſts moſt confident vpon Gods bleſſing for all good things of this life, will be moſt diligent to ſeeke them by lawfull means, and carefull to preſerue what the bountifull hand of God ſhall miniſter vnto him. He that is ſilent, expecting Gods helpe when meanes faile, cannot ſit ſtill when meanes be at hand, nor lauiſh indiſcreetly, when his cup runneth ouer. Labour and prouidence be impoſed of God, whereunto faith doth as freely ſubmit it ſelfe, euen when Gods bleſſings doe flow in abundantly, as it doth heartily wiſh and expect ſupply from God in the time of need. 2.

Thirdly, It maketh inquiry into the heart, turneth from euill, and ſeeketh the face of God earneſtly. Confidence in God breeds ſuſpition of our ſelues, leſt any ſinne ſhould habour ſecretly in our boſome, or corruption get head to hinder proſperitie: ſpecially if God bleſſe vs not according to promiſe, the firſt worke of faith is to ranſacke and ſearme the ſoule narrowly, to find out and remoue whatſoeuer doth offend. *I thought on my wayes; and turned my feet vnto thy teſtimonies. Before I was afflicted I went aſtray; but now I haue kept thy word.* The counſell of *Elephaz* to *Iob* was good, if he had rightly applied it; *Acquaint now thy ſelfe with him, and be at* 3. Pſal. 119. 59. Verſe 67. Iob 22. 21, 22, 23.

peace;

peace; thereby good shall come vnto thee. Receiue, I pray thee, the law from his mouth, and lay vp his words in thine heart. If thou returne to the Almightie, thou shalt bee built vp, thou shalt put away iniquity farre from thy Tabernacles. This sound aduice faith digesteth, and with much seriousnesse doth early with the whole heart seeke the Lord, exercise it selfe in the worship of God, laboureth the reformation of what is amisse, and composeth it selfe wholy to the prescript rule of his Word. By faith wee know, God will draw nigh to vs, if wee draw nigh to him; he will lift vs vp, if we humble our selues in his sight; and if God lift vs vp, it shall goe well; if hee be with vs, we shall want nothing which may be for our good. This is the way of faith, which cleaueth vnto the Lord, and seeketh the accomplishment of his promises, as God hath promised to fulfill them.

Iames 4.8.10.

4. Fourthly, It stirreth vp to pray without distrustfull, fruitlesse, excessiue care: It committeth the cause vnto God, and makes supplication to the Almightie. *Oh that thou wouldest blesse me indeed, and inlarge my coast, and that thy hand might be with me, and that thou wouldest keepe me from euill that it may not grieue me. If God will be with me, and will keepe me in this way that I goe, and will giue me bread to eate, and raiment to put on: So that I come againe to my Fathers house in peace, then shall the Lord be my God.* It is the exhortation of *Paul*, *Be carefull for nothing, but in euery thing by prayer and supplication with thanksgiuing, let your request be made knowne vnto God.* Now faith turneth precepts into prayers, and maketh request according to the will of God. What God requires, that faith petitioneth for, and in such manner.

Iob 5.8. & 8.5. *1. Chron.* 4.10. *Gen.* 28.20,21. *Phil.* 4.6.

5. Fiftly, It seeth riches in God, submitteth to his wisedome, resteth in his loue, and so maintaineth a Christian in some measure of contentment. By faith we so embrace the Lord, as that in him wee seeke and see whatsoeuer is ne-

neceſſary to ſaluation, and poſſeſſe him as the portion of our lot and inheritance, who will keepe backe nothing from vs, but what is hurtfull and pernicious. It leaneth vpon the euerlaſting prouidence of God, and promiſeth preſent ſuccour and ſupply from him, as in wiſedome hee knoweth beſt, and of grace hath promiſed. *I haue ſet the Lord alwayes before me:* that is, I conſtantly leane vpon the aide of God, and am faſtened to his prouidence, being confident that when neceſſitie doth vrge, hee will be at hand to ſuſtaine my ſoule, to miniſter vnto my neceſſitie, powerfully to aſſiſt and comfort. *Pſal.16.8. Pſal.73.23.*

Sixtly, In proſperitie it keepes the heart in an holy temper and diſpoſition; *(ſcil.)* in humilitie and meeknеſſe, free from carnall confidence and pride; and in tenderneſſe and compaſſion towards them that be in miſery, ſpecially the Church, if ſhe be in heauineſſe. For the bleſſings of God embraced by faith ſet an impreſſion vpon the ſoule, anſwerable to thoſe properties in him from whence they flow. What hee giues in grace doth worke the heart to humilitie and tender commiſeration. Faith hath learned that power is of God, and that all his gifts are freely beſtowed of mercie, without deſert; but mercie receiued doth both humble and mollifie the heart. The godly man hauing obtained mercie and grace from God, is againe holy, pious, kind and mercifull to others. It is the commandement of God, *Thou ſhalt not make ſtrong thy heart, nor ſhut vp the bowels of compaſſion from thy needie brother:* But euermore the frame of a belieuing heart is correſpondent to the will and pleaſure of God: for faith ſets the ſtampe and Image of God vpon the ſoule. Moreouer, it diſpoſeth the heart to thankfulnes and obedience: for it preſerueth ſpirituall emptineſſe, which giueth a ſweet reliſh to the mercies of God: and excluding all boaſting in our ſelues, ſtirreth vp to glory in the Lord, and willingly to deuote our ſelues vnto his ſeruice, from whom we haue receiued whatſoeuer we enioy. *What ſhall* 6. *Pſal.62.11. Pſal 86.2. Deut.15.7. Pſal.116.12,13.*

I render to the Lord for all his mercies towards me? I will take the cup of ſalnation and call vpon the Name of the Lord. Men looke for thankes for a ſmall kindneſſe; for a token, a dinner, if they write but a letter, ſpeake a word, take a iourney in our behalfe: Faith reades the name of God in all his mercies, and ſeriouſly calleth them to remembrance, what then can it doe leſſe then magnifie the Name of God for all his goodneſſe? The mercies of God to a belieuing heart, are as manure to ſound and good ſoyle, which makes it more fertile. Satan himſelfe will confeſſe, that God is ſpecially to bee ſerued in the dayes of proſperitie, for when God asked him, Haſt thou conſidered my ſeruant *Iob*, a iuſt man, &c. He replieth, Doth *Iob* feare God for naught? Haſt thou not made an hedge about him? And faith doth both remember man of his dutie, and perſwade him to bee ſo much the more ſeruiceable and obedient, as the mercies of God are powred vpon him more plentifully. *I will walke before the Lord in the land of the liuing.* When the Churches had reſt throughout all *Iudea*, and *Galilee*, and *Samaria*, *they were edified, and walking in the feare of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.*

Iob 1.9,10.

Pſal 116.9.

Acts 9.31.

7.

Seuenthly, It prayeth as earneſtly for the ſanctification of proſperitie, and Gods bleſſing vpon the meanes, as for the meanes themſelues if they were wanting. The more we proſper the more earneſt be the prayers of faith. For of our ſelues wee haue no power to weeld a good eſtate well: nor abilitie to preſerue and keepe it. An high eſtate is ſubiect to many ſtormes and tempeſts: in greateſt eaſe wee lie open to moſt temptations. In the hot Summer men quickly catch cold: and if we pray not earneſtly when we proſper in the world, we ſhall coole in grace. Earthly bleſſings bee ſo fraile, and wee of our ſelues ſo weake, that the more we haue, the more we ſtand in need of Gods gratious aſſiſtance and ſupport. The Creatures themſelues haue no power to helpe, can profit nothing vnleſſe God.

Pſal. 33.16.

God put forth his hand to bleſſe them for our vſe. This makes that the requeſts of faith bee not formall and perfunctorie, but effectuall, feruent, ariſing from a true conſideration of the weakneſſe and impotencie of the creature to ſuſtaine and vphold vs. And thus to liue by faith in the abundance of all things: makes way for patience, contentedneſſe, ſound peace in the depth of miſerie, when we be left naked and deſtitute of all humane aide. For if when we enioy meanes we leane not vpon them, but vpon the Lord; when they are taken away wee ſhall not fall; our ſtay remaining.

Eightly, It makes heauenly minded in the vſe and poſſeſſion of a proſperous eſtate. As it receiueth all earthly bleſſings from God as pledges of his ſpeciall loue, and part of their childes portion: ſo it windeth and pulleth vp the ſoule to God againe. Looke what loue-tokens are to linke the hearts of wel-willers, and bring them together, or to preſerue, renew, and increaſe affection amongſt friends; ſuch force haue the good things of this life to lift vp the beliеuing heart to commune with the Lord. And ſure proſperitie is the fitteſt ſeaſon for heauenly contemplation: the leſſe trouble lieth vpon our ſtate, the more libertie we haue with freedom to thinke vpon ſuch things as concerne our eternall inheritance. Beſides, faith cannot ſauour earthly bleſſings, vnleſſe it taſte his loue, and feed vpon his goodneſſe in them. If being inuited to a Noblemans table, hee be pleaſed to carue a bit vpon our Trencher, that is better then all the feaſt. The loue of God giuing vs earthly things to enioy, is that which giueth them the beſt reliſh. And if we taſte the ſweetneſſe of his louing kindneſſe in theſe things, wee cannot but deſire, and long to bee refreſhed with fuller communion with him. 8.

Ninthly, Faith breeds godly icalouſie and ſuſpition, leſt the heart ſhould bee drawne away with the pleaſing delights of things tranſitorie. For by grace we are made 9.

conſcious of our owne weakneſſe, and of the ſnare that is in euery creature to take and intangle vs. Proſperitie is pleaſing but dangerous. Children quickly ſurfet on ſweet meats: Cozening companions giue flattering ſpeeches. Long peace begets idleneſſe: Pouertie is more fertile of men: plentie of riot, niceneſſe, eaſe and ſuch like. Bluſtering windes cannot pull the cloake from the traueller, who caſts it off in the heate of the Sunne. Wee haue examples of many great worthies, who haue caught much hurt in proſperitie. Reſt hath effeminated many Captaines, who could neuer be cruſhed or ouercome with the terrours of warre. Soft ſands ſwallow more ſhips, then hard rockes ſplit aſunder. This makes the waking beliefuer circumſpect to examine his heart, and watch ouer it, how he performes holy duties, how hee entertaines holy thoughts, how his affections moue towards that which is aboue, leſt he ſhould miſcarrie vpon the ſands.

10. Iob 3.25,26. Tenthly, It mindeth vs of our change, euen when our mountaine ſeemeth ſtrongeſt. *The thing that I greatly feared* (ſaith *Iob*) *is come vpon me, and that which I was afraid of is come vnto mee. I was not in ſafetie, neither had I reſt, neither had I quiet:* I alwayes thought vpon my change, and looked for an alteration of mine eſtate. The longeſt day hath night at length entring: yea, there is no winde which may not blow raine, if God be ſo pleaſed. Eſtates which haue the longeſt periods of proſperity, bee at length exerciſed with afflictions: and there is no condition ſo ſure and peaceable, but may turne tempeſtuous on the ſudden, ſhould not God bee more gratious. This being in it ſelfe apparant, and confirmed by infinite examples, cannot bee hid from the piercing eye of faith, which is ſpiritually wiſe to diſcerne aforehand, what euents we are ſubiect vnto in this vale of teares. Nature by inſtinct giueth vnto vnreaſonable Creatures a facultie which maketh them afore-hand apprehenſiue of that which is readie to enſue. The wiſdome which is from aboue,

boue, maketh the Lords children ſenſible in like kinde, that as *Iob*, ſo they in their greateſt calme foreſee how Gods hand may change for their exerciſe. Nor doth faith only foreſee danger, but prepare for it. *The wiſe man ſeeth the plague and hideth himſelfe.* The beliuer hath learned by due conſideration, how wanting hee is in wiſdome, and weake in ſtrength to ſtand when God trieth, and ſo renouncing his wit and ſtrength, hee flieth vnto God and holdeth him, as he who hath beene, is, and muſt bee for euer his ſaluation: and looketh vnto Chriſt the Authour and finiſher of our faith, who hath receiued commandement of the Father, that hee ſhould not only call vs and bring vs into the ſtate of grace, but alſo raiſe vs vp at the laſt day: who is that great God and Sauiour, who will keepe his from euery euill worke vnto his heauenly kingdome.

*Prou.*22.3. & 27.12.

How to liue by faith in the vſe of meate and drinke.

This matter may bee exemplified in ſome particular, *ſcil.* how wee are to liue by faith in the vſe of meate and drinke.

1.

First, By faith we learne out of the Word of God, who haue ſonne-like intereſt and title vnto the creatures, what creatures are ſanctified vnto our vſe, and how each man muſt ſanctifie them vnto himſelfe by a reuerent and holy vſe. As that the perſon muſt be in couenant, reſting vpon Chriſt for ſaluation, and giuing himſelfe vnto the ſtudie, and ſincere, vnpartiall practice of holineſſe; the food muſt bee lawfully gotten, prouided with wiſe reſpect of our place and meanes, without diſtracting care, or exquiſite curioſitie & niceneſſe, receiued with thankſgiuing as from Gods hand, and vſed as in his ſight and preſence, for ſuch ends and purpoſes as he hath appointed.

1.*Tim.*4.5. *Titus* 1.16. 2.*Theſſ.*3.12.

2.

Secondly, It receiueth them not as the fruit of our forecaſt, labour, or deſert, but as gifts of Gods bountie, yea, as gifts of the gratious couenant, proceeding frō the free loue of God. For in the couenant of grace God promiſeth not only to write his Law in our hearts, and to forgiue our

*Pſal.*104.21. & 145.15. *Pſal.*23.5. *Hoſea* 2.18,19. *Ezek.*37.24,25

sinnes, but also to conferre temporall blessings, as they shall be seruiceable to vs in our iourney towards Heauen. Men that make a great purchase, desire to haue some part in present possession: and our gratious God making promise of eternall happinesse, doth giue earthly blessings in hand as pertaining to that heauenly possession, which wee shall enioy hereafter. Now as God giues temporall things to his people in couenant, so doth faith receiue them as

*Heb.*1.2 & 2.8 tokens of speciall good-will and fauour in Iesus Christ, in and through whom of free grace, sonne-like right and title to the creatures is restored, which by sinne and disobedience was forfeited. And these considerations strike the heart with reuerence, inflame it with loue, and raise an holy regard and care not to abuse this grant of mercie, breeds an acknowledgement of our vnworthinesse of any

*Gen.*32.10. mercie, admiration of Gods prouision and contentation with the least blessing of God.

3.

Deut 8.3. *Math.*4.4. Thirdly, By faith we are taught, that man liueth not by bread only, but by the prouidence of God, and his blessing vpon his own ordinance. It is not the nature of the thing it selfe simply to nourish; if Gods blessing bee not vpon it, it can afford no refreshing. Bread strengthens,

*Psal.*104.15. wine comforts the heart by his ordinance and application of them to that vse: but the blessing is not in the creature, it comes from aboue. Bread nourisheth when it is Gods hand or meanes to confer strength and vigour: but if he plucke away his hand, it is but a deafe nut. Thou

Hosea 4.10. *Hag.*1.5,6. *Mich.*6. 14,15. *Psal.*105.15. maist eate and not bee filled; drinke bee, and not satisfied. Thus it is noted of the *Israelites*, The Lord fed them with Manna, but sent leanenesse into their soules. This perswasion sinking deepe into the believing heart, taketh it off the creature, and lifteth it vnto the Lord in earnest and pertinent prayer, that hee would of his grace vouchsafe

*1.Tim.*4.4. vnto vs, as leaue to vse his creatures, so his blessing vpon them, that the food wee receiue may doe vs good, we feeling the nourishing vertue thereof, and that with

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ioy and cheerefulneſſe. The prayer of faith for Gods bleſſing vpon the creatures when they are ſet before vs ſhould be no leſſe earneſt, then for the mercies themſelues if wanting. For there is no more poſſibilitie in meate of it ſelfe to nouriſh without Gods bleſſing, then it is for man to liue without meate.

Fourthly, It teacheth to be heauenly-minded, labouring to taſte Gods goodneſſe and feele his gratious preſence with our ſpirits at our ſweeteſt feaſts. And this is the beſt ſawce to all meates, which giueth them the daintieſt reliſh. When we ſit downe to meate, we come to a liuely Sermon of Gods bountie and loue: for the bread wee feed vpon is not ours, but the Lords, all the prouiſion are gifts of his mercie in Ieſus Chriſt. And the more ſenſible the creatures are, the more pleaſant and delightſome to our palate, the more ſhould we be affected with the ſenſe of Gods loue and fauour. 4.

Beza annot maior. in 1. Tim. 4. 5.
Hoſea 2. 9.
Caluin. in Pſal. 8 Verſe 8.
Moller. ibid.

Fiftly, Faith worketh the heart to ſobrietie and moderation, watchfulneſſe and feare, leſt it ſhould be enſnared and drawne away with theſe delights. To ſobrietie in affecting, and in vſing earthly things; To ſobrietie in thought that wee ſuffer not the mind to be taken vp with cogitations, what we ſhall eate next, how we may gratifie the palate: Sobrietie in deſire, that wee long not after daintie meate; for ſuch longing effeminates the minde, engenders and feeds paſſion, and makes way to hardneſſe of heart; Sobrietie in receiuing them, for the ſtrengthening of nature, and not to the dulling of our Spirits. For faith raiſeth the heart to more ſpirituall delights, and guardeth the appetite that it range not immoderately after ſenſuall things. The word of grace teacheth to liue ſoberly, and faith receiuing this word worketh ſobrietie in earthly things, refreſhing the ſoule with ſpirituall ſweetneſſes, and watching againſt intemperate cheriſhings that they winne not ground. As a man that hath tooke in the taſte of the beſt creatures, cannot forth-with 5.

Titus 2. 11.

feed on that which is coarſe, meane, no way to be compar d to a Chriſtian who by faith hath taſted the loue of God, which is better then wine, the comforts of the word, which are ſweeter then honey to the mouth, hee cannot affect (as ſometimes before he did) thoſe ſenſuall delights which carnall men (who know no better) follow with greedineſſe. If earthly delights creepe vpon vs, it is becauſe the exerciſe of faith is neglected, which muſt conſcionably be renewed againe. Moreouer, a Chriſtian beliеuer comes to his Table with an holy Iealouſie, remembring that a ſnare is laid for him in euery creature. Satan is a cunning fowler, who hath his baits laid ſecretly to catch vs, where we leaſt ſuſpect. The Snake lurketh in the faireſt graſſe: and the moſt dangerous grins are ſet in our lawfull liberties. And through neglect to keepe vp our watch, theſe oft take, when others miſſe. More periſh through the abuſe of things lawfull, then by the practice of what is ſimply vnlawfull. They are ſpots in the feaſts of Charitie, who feed without feare. Eating, drinking, building, matter of marriage, the world ſhall be drowned in theſe, when Chriſt comes to Iudgement. How many times doe the beſt offend in lawfull things? The pleaſure we take in theſe things, how inſenſibly doth it ſteale the heart away from ſpirituall delights? how doth it indiſpoſe the frame of the ſoule to heauenly exerciſes? how doth it cheriſh wrath, and foſter vnbridled paſſions? Daintie meates are very dangerous and deceitfull: for the ſenſible delight they giue, whereby the appetite is inordinately moued after them, doth preſſe downe the ſoule that it cannot mount aloft in ſpirituall contemplation: Theſe euils faith doth wiſely foreſee and watch to preuent.

Cant. 1.2.
Pſal. 119.72. 103.
Pſal. 36.9.
Ier 31 14.
Pſal. 63.3,6.
Iude verſe 12.
Matth. 24,38, 39.
Iob 1.5.
Prou. 23.1,2,3.

6.

Sixtly, It lifteth vp the ſoule in thankeſgiuing. Our Sauiour bleſſed the Table as well by praiſing God for his mercie, as by prayer for a bleſſing. The creatures are not ours, but the Lords; we muſt not meddle with them before wee haue craued leaue: and when we haue made vſe

Deut. 8.10.
1 Tim. 4 4.

of

of them for supply of our necessitie, we must not forget to returne praise. If men borrow ought of their neighbour, when they bring it home, they forget not to giue thankes. Great is the misery of man if hee want these outward comforts: and the greater our miserie without them, the more incomprehensible is the Lords mercie in supplying our necessitie. The prouidence of God in ministring daily food is no lesse wonderfull, then was his feeding of *Israel* in the wildernesse with Manna and Quailes from Heauen: for as we are not fed as they were, so are we preserued from their necessitie. That the earth should yeeld her increase for our daly sustenance, so as wee feele no extremitie, is it not as great a blessing, as to bee supplied from Heauen, when we are brought into distresse? who would not chuse rather neuer to be sicke, then to recouer by miracle? what man would not rather enioy the constant benefit of eye-sight, then to bee restored after long blindnesse? Besides, they bee not simply fauours which for the present sustaine nature, but they are some small pittance of our childs portion, pawnes of our heauenly inheritance: which doth adde much vnto their sweetnesse. If friends be absent, a letter, a token serues much to maintaine loue and kindnesse: now these be some of those loue-tokens, which our heauenly Father sendeth vnto vs, that he might draw our loue vnto him.

Seuenthly, Faith is frugall, compassionate, industrious. After wee haue beene refreshed, it suffers not the meate which remaineth to be lost, but reserueth it for good vse. At greater feasts it is mindfull of the poore: at ordinarie meales it remembers the affliction of *Ioseph*, regardeth the worke of the Lord, and considereth the operation of his hands. For the mercies of God receiued by faith doe leaue an impression of his mercie vpon the soule: and so our compassion towards others is increased as the mercies of God are multiplied vpon vs. Daily refreshing renuetht the continuall remembrance of our infirmities, and be-

7.

Iohn 6.12.
Amos 6.6.
Esay 5.12.

begetteth a liuely ſenſe of the miſeries of them that want and ſtand in neede. And when vigour of Minde and body is repaired, it ſetteth vs about the worke and buſineſſe, whereunto wee are appointed of God. God giues none food to liue idle. Men looke for work from them to whom they giue meate, drinke and wages: and ſhall not wee labour in the work of God, who liue daily on his allowance.

CHAP. IX.

What it is to liue by faith touching the Commandements: which God hath giuen for direction of our liues, according to which wee ought to walke.

IN the word of grace the Lord calleth for vniuerſall, voluntarie, ſincere, vniforme, conſtant obedience; and promiſeth both to inable his Children to doe what is pleaſing, and to accept of their willing, though weake ſeruice. The firſt of theſe branches is apparent and well knowne to them that be any whit exerciſed in the word; the ſecond hath beene proued at large alreadie: neuertheleſſe that weake Chriſtians might haue in readineſſe ſome grounds of faith in theſe particulars, it will not be ſuperfluous to point to ſome paſſages of Scripture where they may ſee them confirmed. That Chriſtians are bound to ſerue God willingly and cheerefully without conſtraint, vniuerſally in holines, and righteouſnes, vnfainedly as in his ſight all the dayes of their life, conſtantly in all eſtates vnto the end, theſe few texts may be ſufficient to proue. *I am the Almighty God, walke before me, and be thou perfect. If yee will obey my voyce indeede, and keepe my couenant, then yee ſhall be a peculiar treaſure vnto mee aboue all people. O that there were ſuch an heart in them, that they would feare me, and keepe my commandements alwayes that it might bee well with them, and with their Children for euer. You ſhall diligently*

The Lord calls for willing; chearefull, vniuerſall, vnfained, conſtant obedience.
Gen.17.1.
Exod.19.5.
Deut.5.29. and 6.2.
Deut.6.17.

ligently keepe the Commandements of the Lord your God. Deut.28.1.
If thou shalt hearken diligently vnto the voyce of the Lord thy God, to obserue and *to doe all his Commandements which I commaund thee this day, the Lord thy God will set thee on high aboue all the nations of the earth. Take diligent heede to doe the commaundement and the law which* Moses *the seruant of the Lord charged you, to loue the Lord your God, and to walke in all his wayes, and to keepe his Commandements, and to cleaue vnto him, and to serue him with all your heart, and with all your soule. Blessed* are they *that keepe iudgement,* and *he that doth iustice at all times.* To this end are we deliuered out of the hands of our enemies, *that we might serue him without feare, in holinesse and righteousnesse before him all the dayes our life.* Be thou *in the feare of the Lord all the day long.* And looke what seruice the Lord doth expect and call for, that he will enable his people in couenant to performe. *What man is he that feareth the Lord, him will he teach in the way that he shall chuse. The Lord thy God will circumcise thine heart, and the heart of thy seed to the loue Lord thy God with all thy heart and with all thy soule, that thou maist liue. And thou shalt returne and obey the voyce of the Lord, and doe all his commandements which I commaund thee this day. And I will giue them an heart to know mee, that I am the Lord, and they shall be my people, and I will be their God; for they shall returne vnto me with their whole heart. And I will put a new Spirit within you, and I will take the stonie heart out of their flesh, and will giue them an heart of flesh. I will saue them out of their dwelling places, wherein they haue sinned, and will cleanse them, so shall they bee my people, and I will be their God. And* Dauid *my seruant shall be king ouer them, and they shall all haue one sheepheard: they shall also walke in my iudgements, and obserue my statutes and doe them. In that day sing yee vnto her. A vineyard of red wine. I the Lord doe keepe it,*

Iosh.22.5. and 23.8 & 24.14. 1.Chro.28.9.
Psal.106.3.
Luk.1.74.75.
Pro 23.17.
Psal.25.12.
Deut.30.6.
Verse 8.
Ieremi.24.7.
Ezek.11.19.
Ezek.37.23.24.

and

and will water it euery moment : leſt any hurt it, I will keepe it night and day. Surely ſhall one ſay, In the Lord haue *I righteouſnes and ſtrength. Thoſe, that be planted in the houſe of the Lord ſhall flouriſh in the courts of our God. They ſhall ſtill bring forth fruite in old age : they ſhall bee fat and flouriſhing. Sinne ſhall not haue dominion ouer you. Now we are deliuered fro the law, that being dead wherein we were held, that we ſhould ſerue in newnes of Spirit, and not in oldnes of the letter I can doe all things through Chriſt which ſtrengtheneth me.* The obedience of the faithfull which through the power of grace they performe, is weake & imperfect, but pleaſing & acceptable vnto God. *The Lord taketh pleaſure in them that feare him : in thoſe that hope in his mercy. The Lord taketh pleaſure in his people: he will beautifie the meeke with ſaluation. In euery nation he that feareth God and worketh righteouſneſſe, is accepted of him.* The Lord by *Moſes* did often times tell his people that they offering vp their ſacrifices, ſuch as he commanded, they ſhould be accepted : which is often repeated by the prophets. *Thou ſhalt make a plate of pure gold and graue vpon it* like *the engrauings of a ſignet, Holines to the Lord; and it ſhall be vpon* Aarons *forehead, that* Aaron *may beare the iniquity of the holy things which the children of* Iſrael *ſhal hallow, in all their holy gifts, and it ſhall be alwayes vpon his forehead, that they may bee accepted before the Lord. All the flockes of* Kedar *ſhall be gathered together, the Rams of* Nebaioth *ſhall miniſter vnto thee: they ſhal come vp with acceptance on mine altar. The Prieſt ſhall make you burnt offerings vpon the alter, and your peace offerings, and I will accept you, ſaith the Lord God. Then ſhall the offerings of* Iudah *and* Ieruſalem *be pleaſant vnto the Lord, as in the dayes of old, and as in former yeares. Then ſhalt thou be pleaſed with the ſacrifices of righteouſnes; with burnt offering, and whole burnt offering.* Hereunto may be referred the prayer of the prophet. *Let the words of my mouth, and the meditation o*

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Iſay 27.2.3.

Iſay.45.24.

Pſal.92.13.14.
Rom.6.14.

Rom.7.6.

Phil.4 13.
The Chriſtians obedience is imperfect, but pleaſing.
Pro.12.22.
Pſal.147.11.
Pſal.149.4.

Act.10.35.

Leu.1.3.4 and 22.21. and 23.11.

Exod.28.36.38.

Eſay.60.7.

Ezek.43.27,& 20,40,41.

Mal.3.4.

Pſal.51.19.

my heart be acceptable in thy ſight, O Lord my ſtrength, and my redeemer. Accept I beſeech thee, the freewill offerings of my mouth, O Lord, and teach mee thy Iudgements. There bee many other teſtimonies to the ſame purpoſe. *I beſeech you therefore brethren, by the mercies of God, that yee preſent your bodies a liuing ſacrifice holy, acceptable vnto God. I am full hauing receiued of* Epaphroditus *the things* which were ſent *from you, an odour of a ſweete ſmell, a ſacrifice acceptable, wel-pleaſing to God. But to doe good, and to communicate forget not: for with ſuch ſacrifices God is well pleaſed. Yee alſo, as liuely ſtones are built vp a ſpirituall houſe, an holy Preiſthood, to offer vp ſpirituall ſacrifice, acceptable to God by Ieſus Chriſt. Children obey your parents in all things, for this is well pleaſing. Before his tranſlation* Enoch *had* receiued *this teſtimonie, that he pleaſed God.*

*Pſal.*19.14.

*Pſal.*119.108. *Deut.*33.11.

*Rom.*12.1. *Phil.*4.18.

*Heb.*13.16. 1.*Pet.*2.5.

*Col.*3.20. *Heb.*11.5.

And this faith is moſt neceſſarie to the leading of a Chriſtian life, *ſcil.* to adhere and ſticke faſt vnto the commandements, reſt vpon God for abilitie to do what he requireth, and that he will accept what ſincere and vnfained ſeruice, though weake and imperfect, is tendered vnto his Highneſſe. For the word of grace, which commandeth to beleeue the free mercie of the Lord to the pardoning of ſinne, teacheth vs *to denie vngodlineſſe and worldly luſt, and to liue godly, iuſtly and ſoberly in this preſent euil world.* Such as giue vp their names to Chriſt, muſt not looke to bee lawleſſe; but they come to take a yoake vpon them, and ſtand obliged to fulfill the law of Chriſt, called the new Commaundement. Want of beleeuing the precepts is the cauſe why many doe ſtill continue in the practiſe of diuers things inconuenient, and ſuffer inordinate paſſions to hold them vnder. Ignorance or careleſneſſe in this point, is the cauſe, why ſome of the better ſort of people are off and on, now forward then backward, ſcarce ſetled or ſtayed at any time: not knowing how to ſet vpon the practice of repentance; how to begin

Faith is neceſſary to the leading of a Chriſtian life.

*Tit.*2.11.12.

*Math.*11.28.29 *Ioh.*13.34.

begin or to proceed therein: Whereas this faith much auaileth to the furthering of the deare Children of God in a godly course, the shunning of euill, and the practice of holinesse. True faith is an obsequious confidence, which carrieth a man whither soeuer he shall see the Lord to goe before him. By faith *Henoch* walked with God; *Noah* builded an Arke; *Abraham* offered vp his sonne *Isaac*: *Moses* refused to be called the son of *Pharaohs* daughter. Our present faith or trust in God is but commensurable to our fidelitie in his Commandements: ere we can make a faithfull plea for mercie, Gods will neglected must bee executed, either in act, if the obiect be present, and may be prosecuted; or in sincere and constant resolution, if abilities and opportunities required to execution of what we resolue vpon, be altogether wanting, or our endeauours vpon ineuitable occasions hindred. Faith worketh by loue, which constraineth men to doe the will of God, and submit themselues to his holy Commandements. The strength of faith to it seuerall obiects is vniforme, that assurance of forgiuenesse cannot be greater then care of obedience. The very conscionsnesse of any one sin whereunto we haue beene indulgent; will be of like force to withdraw our assent from Gods mercy, as the delight or pleasure of that sensuall obiect, was to cause vs to transgresse any part of his wil reuealed. The same strength, beautie had to allure vnto adulterie, will that foule sinne vnrepented of, haue to diuorce our soules from Christ. Nor can wee faile in practice of this or other Commandement, without a precedent defect of that faith, which onely can firmely vnite vs vnto Christ: whereby likewise were it firme it selfe, wee should assent vnto euery precept of God as much better then any incompatible good. That act cannot please God; which is not animated by faith: for it is but the naked carkese of a good worke, without life or soule, if that be wanting. It is faith, which impelleth to worke righteousnesse, and putteth life and vigour

Heb. 11.5.7.8. 9.10. &c.

Gal. 5.6.

vigour into the worke wrought: so that the best workes of the regenerate bee dull and liueleſſe, if faith be dormant, and put not forth it ſelfe for a time. And when a Chriſtian knowes not, whether he ſhall haue ſtrength to doe what God requireth; nor whether God hath giuen him any promiſe, that his burden ſhall be made light and that Chriſt will beare the greateſt part of it for him, it muſt needs bee very tedious and troubleſome; it will occaſion many feares and doubts, deadneſſe and vnchearefulneſſe. This killeth the heart of right good Chriſtians, when they are ignorant, or not throughly informed, that God will make them able and fit for ſo great a worke, as the leading of a godly life. But if they haue this faith as a foundation to vphold them, they ſhall ſooner wade through their doubts, and grow out of their feares, as knowing that God will be euer with them for their aſſiſtance. Who doth not know, that when ſome certaintie of ſaluation is obtained, yet for all that in aſmuch as it is but weake, they haue many heart-griefes for this, that they ſee they haue a weariſome pilgrimage to goe thorow, and little knowledge and perſwaſion of any great guiding of them through all the feares and difficulties of it? A Chriſtian that hath this confidence, that God will ſtrengthen him to euery good worke, he ſhall goe about it with heart and chearefulneſſe; he ſhall be encouraged to pray as his neceſſitie ſhall giue cauſe, he ſhall be kept from fainting and diſmaidnes, when his ſtrength is not very great, and riſe vp againe when he is fallen. But if he be not wel grounded in beleeuing, that God will build him vp more ſtrongly from day to day; & perfect the good worke in him which is begunne, hee ſhall very much ſtagger and goe backe. If a chiefe and maine poſt in a building be wanting, will not the whole houſe be ſoone ſhaken, ſo if a Chriſtian, who muſt reforme his life, goe about it, not reſting vpon the grace of God in Chriſt to be made able, hee may be ſure he ſhall want a maine

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helpe hereto, euen that which may shake all that is set vp. Sundry true-hearted Christians, very Conscionable in their conuersation, be yet much discouraged by reason of the infirmities of their best duties, and haue little comfort in any thing they doe, because they question what acceptance their poore seruice hath with God. And though they desire to please him willing, in all things to liue honestly, yet still looking vpon their frailties, they hardly admit any comfort, because they come so farre short of what is required. Whereas, if they were well instructed and assured of this, that although by reason of their corruption dwelling in them, they can neuer offer vp any sacrifice to God without blemish and spot (for which God might reiect all, which they offer vnto him) yet offering them vp in the Name of Christ they shall be accepted and rewarded; this would put life and courage into them, and make them performe all holy duties with more chearefulnesse and constancie, to the glory of God, the comfort of their soules, and the good encouragement of others. Confidence in God to be accepted, what tedious disputes would it remoue? What temptations would it cut off? What discouragements would it trample vnder feet? What strength, vigour, resolution and forwardnesse in wel-doing would it nourish and conserue? The sharpest spurre to incite vnto and encourage to goe forward in the workes of holinesse, is affiance of fauourable acceptation.

*Heb.*13.18.

Euery Christian is allowed to belieue that God will strengthen him by his grace to walke in obedience, and make him able through the hearing of the Scriptures to cast off his old conuersation. For God hath promised in Couenant that he will teach them the way that they shall chuse, guide them with his eye, and put his feare into their hearts, that they shall not depart from his Commandements. The Spirit of grace is promised and giuen to all true and vnfained Belieuers, to lead them into all truth and

Christians are allowed to belieue that God will enable to obedience. *Ier.*32.39,40.

and holineſſe. As many as be the children of God, they are led by the Spirit of God; and the law of the Spirit of life, in Ieſus Chriſt, hath freed them from the law of ſinne and death. The Lord when he ſendeth forth his ſeruants vpon any meſſage or buſineſſe, doth euermore promiſe to be with them to aide and aſſiſt them in the execution of it. Thus the Lord promiſed to *Moſes, Goe, and I will be with thy mouth, and teach thee what thou ſhalt ſay.* Thus our Sauiour to his Diſciples, *Loe, I am with you alwayes, euen to the end of the world.* And thus *Dauid* encouraged his Sonne *Salomon*, Bee ſtrong and of good courage, and doe it: feare not, nor be diſmayed, for the Lord God, euen, my God, will be with thee; hee will not faile thee nor forſake thee, vntill thou haſt finiſhed all the worke for the ſeruice of the houſe of the Lord. And the ſame promiſe belongeth to them, that yeeld obedience to his Commandements: for the worke is his, and he will not faile nor forſake them, that ſet their hearts and ſoules to ſeeke him, and doe the thing that is good in his ſight. Whatſoeuer the Saints haue and may begge in prayer according to the will and pleaſure of God, they are allowed to beleeue that they ſhall obtaine it, and bee anſwered in their requeſts with fauourable acceptation, ſo farre as ſhall be for their good, and the glorie of God: But the ſeruants of God haue and doe begge grace to bring forth fruits worthy repentance and amendement of life. *I will runne the race of thy Commandements, when thou ſhalt inlarge mine heart. Teach me the way of thy ſtatutes, O Lord, and I ſhall keepe it* vnto *the end. Make me to goe in the paths of thy Commandements, for therein doe I delight. Teach me thy way, O Lord, I will walke in thy truth: vnite my heart to feare thy Name. Lead mee in thy truth, and teach mee: for thou* art *the God of my ſaluation, on thee doe I waite all the day. Hold vp my goings in thy paths, that my footſteps ſlip not. Teach me thy way, O Lord, and lead me in a plaine path becauſe*

Rom. 8.14.

Verſe 2.

Exod. 4.12.
Matth. 28.19,20

1. *Chron.* 28.20.
Ier. 1.7,8.
Ioſh. 1.9.

Pſal. 119.32,33

Verſe 35.

Pſal. 86.11.

Pſal. 25.5.
Pſal. 17.5.

Pſal. 27.11.

of mine enemies. The faithfull haue bound themselues by couenant & oath to keep the righteous iudgements of the Lord. *I haue sworne, and I will performe it that I will keep thy righteous iudgements.* But they came not to this couenant & oath, as trusting in their own strength, but in assurance of diuine assistance; as the Prophet prayeth, *I will keepe thy statutes, O forsake mee not vtterly. Incline my heart vnto thy testimonies, and not to couetousnesse. Order my steps in thy word, and let not any iniquitie haue dominion ouer me. Make thy face to shine vpon thy seruant, and teach me thy statutes.* God will perfect the sauing worke, which he hath begunne in any of his children: for the gifts that flow from his eternall and free grace are without repentance. God who calleth vs according to his purpose is faithfull, who will also confirme vs vnto the end, that we may be blamelesse in the day of the Lord Iesus Christ. *Paul* saith, he liued by faith in the Sonne of God, by whom he was strengthened with ability to performe whatsoeuer was required of him. Notwithstanding all the hope of helpe that hee had, yet hee complaineth of the rebellion of his flesh, which did mightily resist the Spirit in him: But still he was confident in the promise of God, that he should be deliuered from euery euil work, & preserued vnto the heauenly kingdome Now in all this *Paul* had no peculiar prerogatiue aboue other Christians: but what he expected from God, they may all hope for. The acts of faith touching that obedience which we owe vnto God in Christ are these or the like.

Psal. 119. 106.
Nehem. 10. 29.
2. *Kings* 23. 3.
Psal. 119. 8.
Verse 36.
Verse 133.
Verse 135.
1. *Cor.* 1, 8, 9.
Phil. 1. 6.
1 *Thes.* 5. 24.
Gal 2. 20.
Phil. 4 13.
Rom. 7. 19.
2. *Tim.* 4, 18.

Acts of faith touching obedience requiquired.

1.

Psal. 119. 97, 99, 99.

First, It makes a man wise to discerne what is lawfull, good, and seasonable, both in respect of the worke, the meanes, and circumstances of it. *Dauid* saith; hee was wiser then his Enemies, then his Teachers then the Ancient: & he renders the cause thereof from the work of his faith; for thy testimonies are euer with me, they are my meditation, & the men of my counsel with whom I aduise.

Psal 119. 24.

2.

Secondly, It curbes and bridles inordinate passions, and ouercomes all impediments, temptations, difficulties

and allurements to the contrarie. *This is the victorie whereby we ouercome the world, euen our faith.* For faith being wel-rooted, possessing the heart, and hauing its force vnited by close repossall therein, commands euery delight, affection, or pleasure of our soules, and breakes the violence of euery inclination contrarie to such motion as it suggests; seeing no hopes can be equall to the reward which it propoſeth to the constant and resolute, no feares comparable to the terrors which it represents to the negligent or slothfull followers of such courses as it prescribes. What? that faith sets an inestimable price vpon the pearle of the Gospell, accounting all other things as drosse and dung in comparison, which causeth a free and aduised renouncing of all interest in the world, the flesh, and all their appurtenances, for assurance of it, with as great willingnesse as good husbands forsake base tenements, and hard-rented leases, to compasse some goodly royalty and large possessions, offered them more then halfe for nothing. Againe, faith fighteth against temptations and inticements vnto sinne by the power of Christ, which cannot be vanquished. Satan and the world are too strong for vs, standing in our owne might: but by the grace of God, leaning vpon his power, wee remaine inuincible. The strength of nature is corrupt, feeble, and defiled through sinne; and therefore the truth which it taketh hold off, it hath not effectually. But faith hath ioyned with it the inspiration of God, and the power of the holy Ghost, and therefore it taketh hold of the truth effectually. Wherefore this difference is not in the truth it selfe, but in the meane and instrument whereby wee embrace it. Hereof it commeth, that by faith we are changed, but in the other case we remaine the selfe-same that wee were before. A cleare testimonie of this wee haue in the Gospell. Christ set forth to the young-man, what he should doe to obtaine saluation: but when hee heard, hee was not perswaded to obey, but went away sorrowfull.

1. *Iohn* 5.4.

Phil. 3.8.

Math. 13.44.

Math. 19.22.

Contrariwiſe *Matthew*, ſo ſoone as he was called, em-
Math.9.9. braced the ſame with ſo great faith, that hee left his mo-
ney and Cuſtomer-ſhip, and ſtraight-way followed
Luke 19.8. Chriſt. And *Zacheus* when hee had heard of the Lord,
that hee would turne in vnto him, hee not only receiued
him into his houſe with a glad heart, but alſo offered im-
mediately to diſtribute halfe his goods to the poore, and
to reſtore foure-fold, if he had defrauded any man. Indeed
paſſions are not ſo bridled, nor corruptions ſo killed
that they doe not ſtirre, and reſiſt the worke of faith: But
the force and power of them is ſo farre ſubdued, that they
ſhall not raigne, or hale vs ordinarily to that which is e-
uill. Whatſoeuer inordinateneſſe faith can eſpie, it doth
preſently condemne before the throne of grace, and en-
deauour the killing of it by the power and efficacie of
Chriſts death, which it doth happily effect in meaſure
and by degrees. Haſt thou then beene long kept vnder of
ſome violent paſſion, ſtrong corruption, or cuſtomarie
vice, againſt which thou haſt reſolued and reſolued, but
not preuailed or gotten victorie? Get thee to Chriſt, and
by faith thou ſhalt draw vertue from him to cure thy in-
firmities. Die to thy ſelfe, renounce the broken reed of
thine owne free-will, which hath ſo often deceiued thee:
and put all thy truſt in the grace of Chriſt, and it will cru-
cifie the old man, and giue him his deaths wound. Bee
weake in thy ſelfe, and ſtrong in the Lord, and through
faith thou ſhalt be more then conquerour. Digge vp the
fallow ground of thy heart, that the word of the King-
dome may take deeper root in it, raiſe thy ſoule to an ho-
ly admiration of the promiſes of life, ſtirre vp thy ſelfe
to cleaue and adhere firmely to the grace of God: as faith
increaſeth, the power of corruption will languiſh and de-
creaſe. Admirable is the efficacie of faith well planted in
the heart, it caſteth downe ſtrong holds, and brings e-
uery imagination into ſubiection.

Thirdly, It inableth to obey: for it purifieth the heart,

ſea-

seasoneth euery facultie of soule reasonable and sensuall, qualifieth and strengtheneth our naturall inclinations to good, and altereth the taste of euery appetite. By faith wee are partakers of the diuine nature: by faith Christ dwelleth in our hearts: by faith we receiue the Spirit of promise, who is greater then he that is in the world: No maruell then, if that bee sweet and delightfull to the beleiuing heart, which is tedious and irkesome to the vnregenerate. How came *Dauid* to that high delight in Gods seruice, that he loued the Commandements of God more then thousands of gold and siluer, the honey and the honey combe? That hee rose at mid-night to meditate in them, was it not by faith? The grace of Christ, the power of the Spirit, and the Word of life, doe change the disposition of the soule; so farre as they enter and be receiued into it. But by faith their vertue is diffused into the whole masse.

2. *Pet.* 1. 4. *Ephes.* 3. 17. 1. *Iohn* 4. 4.

Fourthly, Admirable in force and efficacie is the perswasion of faith, aboue all the Oratorie in the world. All the common inducements taken from profit, pleasure, honour, what poore and weake engines are they to the irresistible arguments of faith, by which it moueth the heart to yeeld willing and chearefull obedience. Thus it goeth to worke with vs, Hath Christ giuen himselfo for thee, forgiuen thee so many debts, conferred fauours of all kinds vpon thee, and what hast thou to retribute? If thou giue all thy goods to the poore, thy bodie to the fire, thy soule to his seruice, were not all short of recompence? Louest thou, louest thou this Sauiour of thine, and darest thou aduenture vpon any thing displeasing vnto him? Is there any thing too hard to be done for his sake? too deare or good for him? Whom hast thou in heauen or earth worthy to be affected in comparison of thy Sauiour? What is to be dreaded but his displeasure? Is there any recompence to the ioyes of Heauen? any danger to the torments of Hell? any pleasure to the sense of his fa-

4.

uour? O my ſoule why doeſt thou not reſigne thy ſelfe to the pleaſure of his will in euery thing, runne when he calleth, and doe what he requireth at thy hands? What doſt thou feare? Wherewith art thou intangled? God is thy ſouereigne, thy Father, thy Sauiour; to him thou oweſt thy ſelfe, and all that thou haſt: thy honour, wealth, life, or if any thing be more pretious then theſe. Thou canſt not loue thy ſelfe as is meete, if thou denie not thy ſelfe to follow the Lord in all things. For in keeping his Commandements there is great reward. Can, or did any Beliewer euer giue the nay to theſe melting commands, or commanding intreaties of faith? Will it take the repulſe? Doth it not conſtraine or extort more then all rackes and ſtrapadoes; allure more then all wages and prizes? When thou wouldſt bee ſure to ſpeed and obtaine any thing of thine owne vntoward heart, ſet faith on worke to make the motion, & thou ſhalt preuaile. For the motiues of faith are certaine, euident, and ſuch as cauſe firme aſſent, whereby the heart is drawne to follow after the thing propoſed.

5. Fiftly, It diſpoſeth and moueth the heart to abſolute, vniforme, vnpartiall and conſtant obedience to euery commandement, and that in one eſtate aſwell as another. In Scripture, to beliewe in Chriſt, and to keepe the Commandements mutually inferre one another, either capable of others properties. Faith includes the compleate and practicall knowledge of good and euill, inclining the faculties of our ſoule to auoid all commerce with the one, and embrace euery branch of the other. It frameth the Image of God or Chriſt in our minds, and propoſeth him as a patterne for our imitation in all our workes, thoughts, and reſolutions: It acknowledgeth his ſoueraignetie, aſſenteth faithfully to his will and pleaſure, embraceth ſoundly euery part of the holy truth of God, and ſticketh ſo faſt that nothing can come betwixt the heart and it: from whence iſſueth vniuerſall reſpect to all and euery precept. Faith doth not admit one part of the Word and exclude ano-

Deut. 30. 20. & 11. 22. 2. *Kings* 18. 6. *Ioſh.* 23. 8. *Acts* 11. 23. *Pſal.* 119. 31. *Heb.* 11 5. 33.

another: nor receiue it barely into the Head, and ſhut it forth of the heart: but entertaineth it wholly, diffuſeth the vertue of it into euery power of the ſoule, & changeth the naturall diſpoſition into the quality of the truth. And thus by faith the ſoule is kindly diſpoſed to follow the Lord, whitherſoeuer hee goeth before vs. If the heart bee dull and vntoward, the beſt courſe to redreſſe what is out of order, is by quickening our aſſent to the good pleaſure of his command, and our confidence in his mercie.

Sixtly, It fires the heart with ſuch an indefatigable and vnquenchable loue, that in compariſon of obedience it contemneth the whole world. For it acquainteth with the incomprehenſible mercie and fauour of God towards vs in giuing his Sonne, pardoning and forgiuing manifold offences, lading vs with his daily bleſſings: It repreſenteth the ineſtimable ioy, that is prepared for them that walke before God in holineſſe and righteouſneſſe: and this enflameth the heart to follow hard after the Lord. When by faith we diſcerne what loue the Lord beareth vnto vs, we cannot but returne loue for loue. Many ſinnes are forgiuen her therefore ſhee loueth much. And from all theſe acts it followeth, That what a temporarie belieuer doth by the halues, ſuperficially, or with an halting diuided heart, that the true and vnfained belieuer takes in hand with an intire, ſound, vpright affection. What in the one is a liueleſſe action, the out-ſide, or carcaſſe of a good worke; that in the other is a good worke indeed, ſpringing from an holy, wel-planted confidence in the mercie of God, and reſolute adherence to his Commandements, which (as the animall facultie) impels to that exerciſe. The ſelfe-ſame duties may be done by the ciuill man and by the belieuer for the out-ſide and deed done: both may goe to Church, heare a Sermon, reade a Chapter, giue an Almes, make a Prayer; but the one goeth as a Beare to the ſtake in compariſon of the other, who is moued by faith: or let the ciuill mans delight be as it may, his acts

6.

Cant 8.7.8.

*Pſal.*63.8.

Luke 7.47.

are liueleſſe, becauſe they iſſue not from an obediential confidence in the Lords mercie.

7. Seuenthly, Faith makes ſenſible of our manifold defects, infirmities and failings, faintings and coolings. It ſhewes how weake wee are of our ſelues, how farre wee come ſhort, how apt we are to decline and ſtart aſide. And this conſideration of faith hath bleſſed effects.

1. Firſt, It cauſeth ſerious and attentiue meditation vpon the Word of God that it may ſinke deepe and abide firme in the heart. *Acts* 16.14, *Pſal.*119.15. *Pſal.*119.11. *I haue hid or treaſured vp thy Commandements in my heart, that I might not ſinne againſt thee.* And to this purpoſe, a belieuer will not bee negligent to watch all opportunities, when his ſoule is throughly affected with vnexpected matter of ſorrow, ioy, griefe, feare, admiration, or the like, and forthwith to apply ſuch paſſages of Scripture, as ſute beſt to the preſent affections. *Luke* 1.65, 66. & 2.51.

2. Secondly, It worketh the heart often and deliberately to renew its reſolution, not truſting in our owne ſtrength, but in the grace of God. *Pſal.*119.106. *I haue ſworne, and will performe it* (truſting vpon thy diuine grace, without which we can doe nothing) *that I will keepe thy righteous Iudgements.* *Iohn* 15.5.

3. Thirdly, It ſtirres vp earneſt, conſtant and heartie prayers, to be taught in the law, vpheld, eſtabliſhed and confirmed. Faith leaneth vpon the Lord, and cryeth vnto him for helpe, knowing that we haue no ſtrength of our ſelues. *Pſal.*119.18. *Open thou mine eyes that I may behold the wondrous things out of thy law.* *Verſe* 5. *O that my wayes were directed to keepe thy ſtatutes.* *Verſe* 10. *With my whole heart haue I ſought thee, O let me not wander from thy Commandements.* *Verſe* 28. *My ſoule melteth for heauineſſe: ſtrengthen thou me according to thy word.* *Pſal.*17.5. *Hold vp my goings in thy paths, that my footſteps ſlip not.* 1 *Chron.* 29.18, 19.

8. Eightly, It doth confirme in obedience, and pricke forward therein, though it be in manifold and bitter perſecutions: It puts into vs both courage and conſtancie to fight againſt

againtt the ſtrongeſt luſts, and ſet vpon the practice of the moſt difficult duties, notwithſtanding all oppoſition from the World or the Deuill; yea, though we haue beene foiled, or taken the repulſe. Hee will not feare the ſubduing of the moſt head-ſtrong paſſion, who reſteth vpon God for power and abilitie; nor be diſmayed becauſe once hee hath receiued a foile, who depends vpon God for ſtrength to recouer; nor dread the might of his greateſt aduerſary, who knoweth that God will bee at his right hand to ſuſtaine and ſtrengthen him; nor ſtart aſide in the moſt difficult dutie, whoſe heart is faſt linked vnto the Lord; and relieth vpon his grace to be inabled vnto whatſoeuer hee is pleaſed to call him. By faith *Abraham* ſoiourned in the land of promiſe, and minded not to returne to his natiue Countrie, though he had opportunitie. By faith, being tried of God hee offered vp *Iſaac*: and hee that had receiued the promiſes, offered vp his only begotten Son. By faith ſome were tortured, not accepting deliuerance, ſome ſtoned, ſome ſlaine with the ſword: Faith encourageth to conſtancie in wel-doing, by aſſuring of Gods all-ſeeing preſence, powerfull protection, continuall aſſiſtance, gracious acceptance, good ſucceſſe, and euerlaſting recompence: *Bee ſtrong in the Lord, and in the power of his might. Wait on the Lord: bee of good courage, and hee ſhall ſtrengthen thine heart. For the God will helpe mee, therefore ſhall I not bee confounded: therefore haue I ſet my face like flint, and I know that I ſhall not be confounded. Let vs goe forth therefore vnto him without the Campe, bearing his reproach. For here wee haue no continuing Citie, but wee ſeeke one to come. By faith* Moſes *did chuſe rather to ſuffer affliction with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the reproach of Chriſt greater riches then the treaſures of* Egypt; *for hee had reſpect vnto the recompence of reward.* But faith that continually driues forward to doe good workes, doth euer force the beliefuer

*Heb.*11.9,10, 11,12,13,15.

Verſe 17,18.

Verſe 35,36.

*Epheſ.*6.10.

*Pſal.*27.14. & 31.24. *Eſay* 50 7.

*Heb.*13.13,14.

*Heb.*11.25,26.

uer to denie himselfe, and acknowledge it to be the mercie of the Lord in Christ, that hee is not confounded. Though a man bee plentifully laden with good workes; yet faith doth euer present him before the throne of grace as poore and miserable, desiring of meere mercie to bee receiued and accepted: It confesseth the manifold imperfections of our best workes, acknowledgeth euery grace and good worke to bee of God, and neuer looketh to workes further then as they bee signes of grace, effects of faith, and qualifications of that subiect, which makes faithfull plea to the Kingdome of Heauen, through the free mercie of God in Iesus Christ.

Meanes to quicken our selues to the practice of obedience.

But how should a Christian quicken faith to the chearfull practice of that dutie, whereunto hee finds himselfe dull and sluggish?

1.

First, Hee must acknowledge and bewaile his dulnesse and sloath, make it hatefull, and shame himselfe for it before God. O Lord, I cannot, I desire not to hide from thee mine indisposition, and vnfitnesse to any holy dutie; how dull, remisse, sleightie, I am in the practice of true pietie and godlinesse. I find more life, diligence, chearefulnesse in any worldly businesse, then in the workes of holinesse which thou requirest. *Cursed is the man that doth the worke of the Lord negligently, who hath a male in his flocke, and offereth the halt or lame vnto the Lord.* What is my portion if I should bee dealt with in iustice, who haue neglected my dutie, and sacrificed that which is torne and sicke vnto the great King and Lord of hosts, whose name is dreadfull among the Heathen? It is hatefull in a seruant to doe his worke by the halues: specially if he owe himselfe vnto his Master for vndeserued kindnesses: Whatsoeuer I am, I haue receiued it of the Lord: all possible dutie that can bee performed of a reasonable creature, I owe vnto him; he hath obliged mee vnto his highnesse by many great, vndeserued, incomprehensible mercies, that I am neuer able to repay, or sufficiently to ac-

Ier 48.10. Mal.1.14.

acknowledge: and in mee it is moſt abhominable that I haue beene halting and deceitfull in what hee commandeth. Can any man deſerue that dutie from another, that thou, O Lord, haſt and doſt deſerue of me? Can hee bee in ſuch dependance vnto another, as I am vnto thy Maieſtie, in whom I liue, moue, haue my being; by whom I am preſerued, redeemed, and called vnto life? If the idle, vntruſtie, deceitfull ſeruant merit ſtripes: my ſleightineſſe and double dealing in the exerciſes of Godlineſſe, is worthy ſhame and confuſion of face for euermore. No maruell, if I finde ſmall comfort in life, feele no power and ſweetneſſe in the ordinances of grace, when I deale partially, heare perfunctorily, pray coldly, labour not to feed vpon the word, and ſucke vigour out of it. The duties of courteſie loſe their worth and eſteeme with men, when wrung from vs by importunacie, or followed with a ſlacke hand: Lord, thou loueſt a chearefull giuer, delighteſt in willing and free-hearted offerings: with what face then can I preſent vnto thy Maieſtie, or how ſhouldeſt thou take pleaſure in that maimed, corrupt, vnchearefull, ſuperficiall, dead ſeruice which I performe? In former times I haue ſerued ſinne and Satan with more willingneſſe, alacritie and paines: I haue beene readie to run whither the Deuill droue me; I am ſtill forward to gratifie vnruly deſires with this or that they ſtand vnto, and are bent vpon. What am I but a ſpirituall adultereſſe, in that I haue yeelded the members of my bodie as weapons of vnrighteouſneſſe to doe the will of Satan, and liſtened to the motions of the fleſh, with more readineſſe to leane vnto them, then hitherto I could giue my ſelfe vnto God in all things to bee ruled and directed by him? O Lord, I am vile, it is of thy vnſpeakable mercie, that thou art pleaſed to looke downe vpon mee, or to accept of any ſeruice that I can offer.

Secondly, He muſt call vpon his ſoule by many powerfull and ſtrong perſwaſions to awake to the worke of 2.

God

God with liuelineſſe. "Ariſe, O my ſoule, why ſleepeſt "thou, ſtirre vp thy ſelfe with readineſſe to obey the "charge of God in the duties of his worſhip, and the "workes of Mercie and Iuſtice: withſtand ſinne, ſub-"due corruptions, fight manfully againſt the temptati-"ons of Satan, and the allurements of the world: "Sticke faſt vnto the teſtimonies of the Lord, and lay his "iudgements before thee. For the teſtimonies of the Lord are wonderfull, his iudgements good, righteous and very faithfull: his word is very pure; and his law is the truth. *Pſal.*119.129. *Verſe* 9. *Verſe* 138. The ſeruice of God is perfect freedome: he walketh at libertie, who runneth on in obedience. As thy loue to the law is, ſuch ſhall thy life be: nothing is hard to a willing minde. Want of affection to the word of truth, makes the duties commanded to ſeeme irkeſome and tedious. Loue the Commandements aboue gold, and obedience will be as pleaſant as gaine to the couetous. Looke vpon the Saints, who haue gone before: they endured impriſonment, loſſe of libertie, the ſpoiling of goods, hazard of life with ioy, looking vnto the eternall and incomprehenſible recompence of reward. Thou art not called to ſuffer, but to obey; at leaſt not to ſuffer ſuch grieuous torments as they did: why doeſt thou then delay, ſtart aſide, or goe forth vnwillingly? Wouldeſt thou raigne with them, and not labour with them? receiue the price, and not runne the race? diuide the ſpoile, and not fight the battell? In the affaires of this life wee loue to excell, and out-goe our fellowes; as to bee firſt vp, and about our worke; to exceed in fauour, riches, honour, wiſdome; and in matters of Religion to be dead and lumpiſh, is it not abhominable? Obedience is no dull ſeruice, no dead piece of worke, but the way to bleſſednes ſe and the crowne of glory. *Eſay* 45.19. The Lord hath not ſaid Seeke me in vaine. The reward of obedience is certaine, though our wo kes deſerue nothing. The Merchant vndertakes dangerous aduentures to raiſe his eſtate, inrich him-

himselfe. But what is the gold of India to the ioyes of Heauen? a fading possession to an eternall weight of glory? striue to enter, and goe forward in the straite way that leadeth vnto life. Arise, why tarriest thou? forget not the high price of thy calling, but contend forward towards the marke. Heauen is worth all thy labour. We are glad to be entertained of them, who haue a name to be liberall & bountifull to their attendants; who is to be compared to the Lord our God herein? He is most able, and best willing to preferre his seruants. Eye hath not seene, eare hath not heard, it exceeds all humane capacitie to conceiue, what surpassing glorie and ioy the Lord hath prepared for them that loue him. 1. Cor. 2. 9.

3.

Thirdly, He must pray to the Lord that he would reuiue and quicken him. *Teach me to doe thy will, for thou art my God; thy Spirit is good; lead me into the land of vprightnesse.* My desire is to doe thy good pleasure, but of my selfe I haue no abilitie thereunto: *Draw mee and I will runne after thee. Teach me the way of thy statutes, and I will keepe it vnto the end. Giue me vnderstanding and I shall keepe thy law; yea, I shall obserue it with my whole heart.* Lord thou hast commanded mee to keepe thy testimonies; giue mee I pray thee to doe what thou requirest. *Incline my heart to thy statutes, and not to couetousnes.* Psal. 143. 10. Cant. 1. 4. Psal. 119. 33. 34 35. Verse. 135. Psal. 119. 36.

4.

Fourthly, Hee must renew his resolution to walke with God, trusting in his grace. *I will neuer forget thy precepts, for with them thou hast quickened me.* I haue fully purposed to keepe and cleaue vnto thy Commandements, for they are they ioy of my heart. But, Lord I leane not vpon mine owne strength, but vpon thy grace, who giueth both to will and to doe. *Thou art my portion, O Lord, I haue said that I will keepe thy words. Order my steps in thy word: and let not any iniquitie haue dominion ouer mee.* Psal. 119. 93. Psal 119. 57. 112. Psal. 119. 133.

CHAP.

CHAP. X.

What it is to liue by faith in the duties of our vocation.

Christians are allowed to liue by faith in the duties of their vocation.

IT is the ordinance of God that men should labour in some honest vocation, for their priuate maintenance, and the common good, that is, the benefit and good estate of mankind: And for encouragement he hath promised to protect and blesse them that keepe themselues within the limits, and doe the workes of their calling with diligence. The texts of Scripture are plaine for both. *The Lord God tooke the man, and put him into the garden of* Eden *to dresse it, and to keepe it. In the sweate of thy face shalt thou eate bread, till thou returne vnto the ground. Let him that stole, steale no more, but rather let him labour, working with his hands the thing that is good: that he may haue to giue to him that needeth. Let euery man abide in the same calling wherein he was called, study to be quiet, and to doe your owne businesse, and to worke with your one hands, (as we commaunded you) that yee may walke honestly toward them that are without. For euen when wee were with you, this wee commaunded you, that if any man would not worke neither should he eate. The hand of the diligent maketh rich. The substance of a diligent man is pretious. Hee that gathereth by labour shall encrease. The hand of the diligent shall beare rule. Seest thou a man diligent in his businesse? hee shall stand before Kings, hee shall not stand before meane men. Hee shall giue his Angels charge ouer thee to keepe thee in all thy wayes.* Now seeing God hath commaunded vs to labour in a calling, prescribed the bonds of our calling, and promised his protection and blessing to our honest endeauours, it cannot bee questioned whether wee be allowed to liue by faith in the duties of our calling. For the

Gen.2.15.

Gen.3.19.

Eph.4.28.

1.Cor.7.20.

1.Thess.4.11.12.
2.Thess.3.10.11
12.

Pro.10,4.and
12.27.

Prou.13.11.
Prou.12.24.

Prou.22.29.
Psal.91.11.

the exercise of faith is as large as the word whereby it is guided and moderated, that it neither exceed, nor come short. Where a worke is commanded, faith puts forth it selfe in action: where a promise is made, it trusteth, relieth, and waiteth for accomplishment. In euery honest state and condition of life there is vse of faith in both respects: For labour is commanded and promise of blessing is made to them that worke according to the will and pleasure of God. Moreouer, God is hereby much glorified, that wee commit our selues wholly vnto him, labouring as he hath appointed, and depending vpon his grace for good successe.

Its necessary to liue by faith in the duties of our vocation.

It is necessarie wee should liue by faith, to preuent the the euills which beset vs in our ordinarie callings: couetousnesse, iniustice, impatience, and distracting care. Naturally men are apt to incumber themselues with superfluous businesse, and trouble themselues about the euent and successe: they content not themselues with their lot and condition, but desire to heape vp riches and encrease their substance aboue measure: they forecast many things in their heads long before; and know no end of their cares. The trouble men meet with in the world, begets loue of the world; and whether they be crossed or prosper, the more they be exercised about the things of this life, the more they follow after them with greedinesse, vexation discontent, plotting and deuising how to compasse their designes, whether by right or wrong, fraud or oppression. The soueraigne remedie against those and other the like mischeifes, which we are prone to runne into, is a liuely faith, which lifteth vp the heart to better things, then ought is to be found vnder the moone, quietly submitteth vnto the good pleasure of God, commendeth the successe and euent of all honest endeauours vnto his Highnesse, and resteth vpon his grace for present helpe and future supply in the vse of such meanes as he hath ordained. *Without faith it is impossible to please God.* God

Heb. 11. 6.

is

is the Authour of euery honeſt vocation, and by his appointment men ought to labour in ſome particular ſtate or condition of life: but that worke is not acceptable, which is not done in faith. If faith doe not quicken, ſeaſon, and guide the workes of our calling, they are dead and carnall as they come from vs, neitheir begun vpon ſound ground, nor done in vniforme and right manner, nor directed to a right end. That which ſhould put life into the action is abſent, if faith be lacking. Experience is of great vſe in a godly life, both to confirme faith, ſtrengthen hope, preſerue loue, ouercome temptations, and direct in difficulties. But the readie meanes to get grounded experience, is to liue by faith in the workes of our vocation, and obſerue how the Lord dealeth with vs therein according to his word.

The acts of faith in reſpect of the duties of our calling. *Pro.16.20.*

The acts of faith in this particular be theſe.

Firſt, It informeth to make choiſe of an honeſt vocation, for which we are fitted; and into which we may enter, by direct, good and lawfull meanes. *He that vnderſtandeth a matter ſhall finde good*, ſaith *Solomon:* wherein hee teacheth, that what buſineſſe any man taketh in hand, he muſt know it well and accurately, if hee looke to finiſh it honeſtly and with good ſucceſſe. This therefore is the rule, by which we are directed in our vocation, that what art any man knoweth, he ſhould exerciſe himſelfe in it. This, as it muſt be obſerued in all arts, ſciences, profeſſions, in the familie, Common-wealth, Church, ſo as euery art or profeſſion, is of greater moment in any ſocietie publike or priuate, ſacred or prophaine, it is with greater diligence more ſtudiouſly to be looked vnto. As our calling muſt bee honeſt, that is, ſeruiceable to the Church, Common-wealth or priuate familie; and as we muſt be gifted for it: ſo muſt we enter by lawfull and direct meanes appointed of God, that wee may be aſſured our calling is of God, and that hee will accept of our ſeruice in that eſtate and condition of life.

Secondly,

Secondly, Faith inſtructeth not to meddle aboue our knowledge, but to leane vpon the liuing Lord, not on our skill or cunning. *Who ſo truſteth in the Lord happy is hee. Truſt in the Lord with all thine heart, and leane not vnto thine owne vnderſtanding: In all thy wayes acknowledge him, and he ſhall direct thy pathes.* It is hard for a man very skilfull ſo to with-draw his heart and thought from his skill, as that he doe not wholy reſt in it: but faith, looking further then ſence or reaſon is able, diſpoſſeſſeth the heart of this carnall confidence, and fixeth it vpon the Lord alone. For it acknowledgeth him onely to be the fountaine of all good, and perſwadeth the ſoule, that vnleſſe it relie vpon his grace, wiſedome, and ſtrength, he ſhall bring nothing to paſſe by his own wiſedome, wit & cunning. For either he ſhall not effect what he endeauours, to doe by the helpe and benefit of his skill: or if he bring it to paſſe, it ſhall not ſucceed or auaile him to thoſe honeſt vſes which he intended. *The race is not to the ſwift, nor the battell to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of vnderſtanding; nor yet fauour to men of skill.*

2. *Pro.16.20. Pro.3.5.6.*

Pſal.127.1.2. Hag.1.6.9. Eccl.9.11.

Thirdly, It quickeneth the moſt skilfull workeman to ſtriue with God in prayer, that the worke he ſetteth vpon might ſucceed well and proſper; that is, that his skill might be readie and at hand, whereby he might finiſh the thing that he goeth about, and that it might be of vſe to them for whom it is appointed. For being ſenſible of his owne weakenes, & expecting helpe and ſupply from heauen, he will not ceaſe to craue the aide and bleſſing of God. It is the property of faith to pray cõtinually, looking vnto the moſt High for help, & hauing aliuely ſence of preſent want, which ſtirreth vp a ſeriousaffectiõ of praying.

3.

Fourthly, It cauſeth diligence, care, vprightneſſe, and faithfulneſſe in all the workes, actions and buſineſſe of our calling, as knowing that whileſt wee walke honeſtly therein, wee doe ſeruice to the Lord Ieſus. It is noted

4. *Pſal.128.2. Ephe.6.5,6.2.*

Pro.31.13.15.

of the vertuous, wife, faithfull and godly woman, that *ſhee ſeeketh wooll, and flaxe, and worketh willingly with her hands: She riſeth alſo while it is yet night, and giueth meate to her houſhold.* Faith awaketh the ſluggard, rowſeth the laiſie, maketh the idle lay his bones to worke, and him that was a purloyner to deale truely, iuſtly and honeſtly. It is the beſt cocke to call vp the drowſie: for it ringeth in his eare; when wilt thou ariſe? loe the Lord calleth thee to thy taske; why tarieſt thou ſo long, ſtirreſt ſo ſlowly? The Sunne reioyceth as a Gyant to runne his race: why ſharpeneſt not thou thy ſelfe to the worke which God hath laid vpon thee? It it the willingeſt meſſenger to bee ſent vpon any buſineſſe; the truſtieſt ouerſeer of any labour, the moſt free vndergoer of any toyle or paines, you neede not call him to

2.Chron.34.12.

reckoning who accounts with faith: nor haſt him forward who moueth by faith: nor chaine him to his worke, who by faith vndertaketh it. For he is aſſured he doth it vnto

Eph.6.8.

God, who calleth vpon him, and from whom hee muſt expect recompence, if hee walke chearefully, and in ſingleneſſe of heart. When a man is perſwaded that his calling is approued of God, and profitable to men, by helping to maintaine the ſtate of the Church or commonwealth, and that it is that, in which God will be ſerued of him; then he takes it in hand, not like a drudge or droile who doth his work for feare of the whip, nor like an hireling, who workes onely for wages; nor like eye-ſeruants who leaue their buſineſſe when the maſters eye is turned aſide: but with good will, diligence and ſingleneſſe of heart, he addreſſeth himſelfe to his worke, being aſſured of Gods aſſiſtance and furtherance therein, whom hee ſerues in his vocation. This perſwaſion that we ſerue the Lord in our callings, who is a bountifull pay-maſter, and hath promiſed a large bleſſing vnto vs, forceth to goe willingly about that worke, which otherwiſe would ſeeme toyleſome and vnpleaſant.

Fiftly

Fifthly, It incourageth to the most difficult, painfull and (in the worlds esteeme) disgracefull workes of our callings. Distrust breeds niceneſſe, feare and ſluggiſhnes: faith produceth hardines, valour, and actiuitie: for it aſſures of diuine protection and good ſucceſſe: Pride makes men aſhamed of many things, which in the world be matters of diſgrace: but faith witneſſeth, that the trueſt honour is to be Gods ſeruant, and the greateſt glory to do whatſoeuer the Lord requireth at our hands. By faith *Noah* prepareth the Arke, let the men of the old world mocke their fill. By faith *Iudah* goeth vp to fight the Lords battels, whatſoeuer danger appeare in the voyage. Faith bringeth *Abraham* from his natiue countrey, and his fathers houſe to ſoiourne in a ſtrange land, when he is called of the Lord. Faith maketh *Iohn* the Baptiſt bold to tell *Herod* plainely, that it is not lawfull for him to haue his brothers wife, let him take it as he pleaſe. Corruption will ſuggeſt, ſuch a thing beſeemeth not a man of my place, breeding, bringing vp; it would be taken ill, might procure diſpleaſure, trouble, diſgrace, & danger: but faith looketh to the word of God, and if it bee a dutie required encourageth to ſet about it with ſpeede, referring the iſſue and euent to him that hath commaunded it, and eſteemeth it the greateſt credit to doe the will and pleaſure of the Lord.

5.

Eſay 7. 4. *Ioſ.* 7. 5. *Pro.* 31. 17.

2. *Tim.* 1. 7. 8. 9. *Heb.* 11. 7.

Iudg. 1. 4. *Heb.* 11. 9. 10.

Mark. 6. 18.

Sixtly, It ſtrengtheneth againſt manifold troubles, diſgraces, oppoſitions & diſcouragements that men meete withall in their places; and inableth to goe throughſtitch with our buſineſſe in ill report and good report, in honour and diſgrace. Diſtruſt bringeth forth wearineſſe and fainting: faith perſiſteth in the worke, notwithſtanding all difficulties which may ariſe, either from the dayly continuance of the labour, or other impediments. Faith either neglecteth, or remoueth, or breaketh through all lets and obſtacles. Worldlings and hypocrites are diſheartened in their buſineſſe, becauſe no man

6.

respects their paines, is well-pleased with their doings; let them doe what thay can, they shall not haue a good word: But the sound beleiuer is aboundantly satisfied with Gods approbation and reward, and goeth on chearfully, though men shew him no countenance, allow noe recompence; yea though he bee molested, persecuted, imprisoned, killed for well-doing. If God be pleased to vouchsafe other encouragements to take paines, faith makes vse of them with thankfulnesse: but if they bee wanting, it will not giue place to negligence or remissenesse. *With me it is a very small thing that I should be iudged of you, or of mans iudgement. Nor of men sought we glorie, neither of you, nor yet of others, when we might haue beene burdensome as the Apostles of Christ. But what things were gaine to mee, those I counted losse for Christ. Yea, doubtlesse and I count all things but losse, for the excellencie of the knowledge of Christ Iesu my Lord: for whom I haue suffered the losse of all things; and doe count them but dung that I may winne Christ.*

Heb. 11. 35. 36. 37.

1. Cor 4. 3.

1. Thess 2. 6. 9.

Phil. 3 7. 8.

7. Seuenthly, It directeth wisely to order the affaires of our calling, and to goe about them in good manner, that is, in obedience, to right ends, and with an heauenly Minde, exercising the graces that God hath bestowed vpon vs: whereby it comes to passe that they are furtherances and not hinderances in the duties of pietie. Thus Dauid *behaued himselfe wisely in all his wayes*: and being called of God to the gouernment of the kingdome, hee promiseth to execute his office in vprightnesse and innocencie to the praise of God: *I will sing of mercy and iudgement, to thee, O Lord, will I sing.*

Eccl. 2. 26.

1. Sam. 18. 14.

Psal. 101. 8.

8. Eightly, As faith quickeneth to labour and doe what pertaineth to our calling, so it teacheth to moderate cares, confine desires of earthly things, and commit our selues to God for the successe of our worke. Labour is mans dutie; good successe is the blessing of God. Men commonly

monly take vpon them a double care; one to doe the workes of their place, the other to take thought about the blessing and successe of their labours. But faith in Gods Word, where it raignes, applieth the hearts of men to the performance of their duties, and leaueth the blessing of their endeuours to the good will and pleasure of God. Thus wee are exhorted to doe. *Cast thy burthen vpon the Lord, and hee shall sustaine thee: hee shall neuer suffer the righteous to bee moued.* A Christian is to consider the difficultie of all things pertaining to him, and what danger is in them. Hee is diligently to set his hand to the worke, and through negligence to omit nothing that is of moment to effect and bring it to passe. But hauing taken counsell and laboured painfully, hee must lay aside care of the euent, and roll his burthen vpon the Lord, who hath promised that all things shall be well regarded. And this faith hath an infallible ground, namely, that God best knowes our wants, and will giue vs all things, which in his heauenly wisdome hee knoweth to be necessarie. *Your heauenly Father knowes that yee haue need of these things*, that is, food and raiment. *Cast your care on God, for hee careth for you.* Nothing shall bee wanting vnto them that feare God. And thus faith building vpon these promises, obtaineth a greater blessing of God with lesse care, toile and vexation, then worldlings can by all their cunning shifts, sleights and deuices. *Commit thy workes vnto the Lord, and thy thoughts shall bee established.* Faith also restraineth the desires of transitory things, as it lifteth vp the heart to better and more durable riches, seeketh the Kingdome of Heauen, hungers and thirsteth after righteousnesse, feedeth vpon the mercie of God in Christ, and resteth satisfied in the Lord as its only portion.

Psal.55.22.

Math.6.32. 1.Pet.5.7.

Psal.127.2. Prou.16.3.

Math.6.33.

Psal.42.1. Psal.16.5.

Ninthly, It supporteth with strength patiently to beare the miseries and calamities that accompany vs in our callings. Euer since the fall of *Adam*, labour and afflicti-

9.

on attend euery ſtate and condition of life, both which are eaſily digeſted by faith. If wee be croſſed in the good things we goe about, faith conſidereth, that this commeth to paſſe by the good prouidence of God, who ſometimes croſſeth our good and lawfull attempts, leaſt wee ſhould truſt in our ſelues, deſpiſe the poore and afflicted, and be glued faſt to theſe earthly things. Alſo it remembers vs of Gods deare and tender loue, who of meere fauour doth chaſtice, and will ſo order, that all miſeries ſhall in the end turne to our good. And by ſuch like meditations it worketh the ſoule to contentation in euery eſtate. *Phil.4.11,12.* *I haue learned in whatſoeuer ſtate I am therewith to be content. I know both how to be abaſed, & I know how to abound: euery where, in all things I am inſtructed, both to be ful, & to be hungrie, both to abound, and to ſuffer need.* Moreouer, faith turneth croſſes into aduãtages: as it calleth the afflicted vnto the examination of his wayes, and reformation of what is amiſſe, worketh ſelfe-deniall, emptieth the heart of the loue of baſe and tranſitorie things, quickeneth vnto prayer, cauſeth to reliſh mercie with more ſweetneſſe, and couet ſpirituall things more earneſtly, reuiueth hope, and gaineth expetience of Gods fauour and tender compaſſion.

10. Tenthly, Faith reſtraineth diſtruſtfull care concerning the ſucceſſe of our labours, but is not ſlacke to craue Gods bleſſing vpon our labours. It wrappeth all griefes, vexations and cares together, and powreth them forth before the Lord in prayer. *Phil.4.6.* *Be carefull for nothing, but in euery thing by prayer and ſupplication with thankeſgiuing, let your requeſt be made knowne vnto God.* In the midſt of ſorrowes faith is ſilent from murmuring and impatience: but it is neuer ſilent in prayer: it doth continually cry vnto the Lord for ſuccour. *Pſal.62.1.*

11. Eleuenthly, If wee finde wiſhed ſucceſſe, it makes vigilant, frugall, humble, mercifull, and thankefull: for it receiueth all bleſſings as gifts of grace to be imployed ac-

according to Gods will and appointment, to the glory of his Name, and comfort of his people: and teacheth so to vse the world, as willingly to renounce all interest in the world, for the fashion thereof passeth away. And with what conscience towards God we are inclined to labour, with the same we are stirred vp to giue to others as need requireth. *The desire of the slothfull killeth him; for his hands refuse to labour. He coueteth greedily all the day long: but the righteous giueth and spareth not.*

1.Cor.7.31.

Prou.21 25,26. Psal.112.9.

Twelfthly, Faith coupleth the labours of our calling with the practice of Christianitie: for God hath laid his Commandement vpon vs, both to seeke his Kingdome, worke out our saluation, make our election sure, exercise our selues in all good workes, walke in loue, and labour honestly in our particular vocation: and faith cannot seperate what God hath ioyned. He that laboureth in faith looketh not only what he doth, but why he doth it; and hath respect to one dutie commanded as well as another, the reason of his obedience being one and the same, namely, the will and commandement of the Lord. If a man labour in faith, the better he laboureth, the more diligent he is in the seruice of God and workes of mercie: and the more diligent he is in the duties of pietie, the more faithfull in his honest labour.

12.

But how should a Christian liue by faith touching the good successe and direction of that worke or businesse whereunto he is called, which he finds to be much aboue his strength or meanes?

How wee may liue by faith touching the successe of our labours.

1.

First, Faith causeth selfe-deniall in respect of iudgement, wisdome and power: for we are blinde in chusing, foolish in resoluing what is to be done: what is right in our eyes is abominable before God. Nor is our wisdome to dispose and mannage matters resolued on, of greater ripenesse and perfection. Our own counsell oft leads vs awry in things corporall, either we misse of the right manner, or vse right meanes amisse, either we leane vpon deceitfull

Prou.3.5. Ier.10.23. Prou.16.2. & 21.2.

ceitfull props, or take a good ſtaffe by the wrong end. And if wee bee brought into diſtreſſe, then how are wee plunged in our conſultations, not knowing which way to turne our ſelues. As for power to accompliſh any worke, though neuer ſo well conceiued, though meanes neuer ſo potent, ſo readie at hand, ſo well ordered: though the buſineſſe be in neuer ſo good forwardneſſe, we haue it not. Alas, poore impotent creatures, what can we doe of our ſelues, who cannot keepe our breath for one moment? In God wee liue, and moue, and haue our being: and hee that maintaines life muſt perfect all our workes for vs. In matter of profit no man can ſay, my power, my labour, the might of my hand hath gotten me this wealth. Nor in point of honour, By my policie I haue builded my neſt on high, by the ſtrength of my arme I haue gotten me the victorie. This weakneſſe is diſcouered by faith, which in euery buſineſſe worketh ſelfe-deniall, knowing the beginning, direction and ſucceſſe of all honeſt labours to be of grace.

Lam. 3.37.

Deut. 8. 17,18.

Pſal 44.3.

2.

Secondly, It teacheth ſubmiſſion to Gods direction, and dependeth vpon his helpe and aſſiſtance. It asketh counſell at the word, and followeth the determination of it. It chuſeth what God approueth, though to humane wiſdome it ſeeme bootleſſe and improbable: it reiecteth what God condemneth, though to corrupt reaſon it promiſe profit and contentment. For true confidence is obedientiall, ſubiecting it ſelfe to the will of God as the rule of holineſſe, acknowledging his ſouereigntie, ſubſcribing to his wiſdome as moſt abſolute, and to his wayes as moſt true, iuſt and mercifull. And as it conſulteth with God, ſo it putteth ouer all buſineſſe into his hands, and in a manner out of our owne. For it truſteth to him for abilitie to the worke, prouiſion of the meanes, the diſpoſition of them, and good ſucceſſe to come by them. Yea, though all meanes faile, and all things ſeeme to make againſt the proceedings, faith relieth vpon God, who is euerlaſting,

Iudges 1.1. & 20.18.23.28. *Eſay* 8.20.

Math. 6.25. & 10.19.

uerlasting, vnchangeable, the same for euer. The eye of faith is euer towards the Lord, that hee may instruct and guide in the way; that hee would be with vs to enable in the worke we take in hand. And for the meanes, it looketh to haue such ministred which may aduance our iust designes, and esteemeth them most precious, which hee shall put into our hands. To prouide meanes is the worke of God: it only belongs to vs to vse them which he shall grant in mercie. And seeing wee haue not this wisedome and abilitie of our selues, faith expecteth both from the hand of God, *scil.* to prepare meanes and make vs wise to take the opportunitie. The props of this faith are these two.

Psal. 32.8. *Ezr.* 5.5. *Iudges* 6.16. *Exod.* 4.11.

The props of this faith.

1.

First, The exact infinite wisdome of God, who knoweth what meanes will be fit to be vsed now, and what not, both for his glorie, and the establishing of the thing in hand: who knoweth what may hinder, and can either preuent or frustrate it; and who can knit secondarie causes one into another, and make them conspire together in an admirable harmonie, which wee our selues cannot doe.

2.

Secondly, Gods prouidence which rules in euery thing which falls out, euen the least matters. Not a Sparrow falls to the ground but by his will. *Mans goings are of the Lord.* He disposeth of euery thing that concernes vs and our affaires. The worke that wee take in hand is not our owne, but the Lords: and the successe of the businesse doth depend vpon his pleasure, to whom it must be committed. Let the Lord doe what seemeth him good. And he giues issue, not according to the seeming abilities of the persons, or likelihood of the meanes vsed, but according to the good pleasure of his owne will.

Math. 10.29. *Prou.* 20.24. *Psal.* 37.23. *Prou.* 16.3. *Psal.* 37.5. *Acts* 14.23. 2. *Sam.* 10.12.

3.

Thirdly, Faith thus vnderpropped bringeth forth industrie, and endeauour to obserue God in his prouidence. Hee that is most confident to speed, is most vigilant to take all opportunities, most diligent to labour in the vse

of

of all lawfull meanes. For God, who worketh for vs, will haue vs worke with him. Faith lyeth hold vpon the promises of aide and prouision with one hand, worketh with the other. Nothing can so much encourage, quicken, confirme in paines taking, as faith. The perswasions of faith are most powerfull, the motiues strong, the incouragements effectuall to put life and vigour into the dull and sluggish. Hee that beliueth will labour, and not make haste. Hee that distrusteth not his pay-master is not hastie to get the pay into his owne hand: because he knowes whom he hath trusted.

4. Fourthly, Faith cannot be silent, as hath beene formerly obserued. Hee that beliueth will pray. The weaker he is in himselfe, the more difficult his taske, the more feruent his supplications. 2. *Chron* 20.12. *O Lord, there is no strength in vs to stand against this great people that commeth against vs, neither doe we know what to doe: but our eyes are towards thee.* And if the worke sticke fast, and stirre not at the first, it pulleth the harder: difficulties incite to earnest prayer. *Psal.* 5.2,3. *In the morning will I direct me vnto thee, and will looke out.*

5. Fiftly, It putteth life and hardinesse into vs. If the worke be great, and our strength small, faith biddeth vs bee strong and play the men: for God will be with vs for our support. *Iudges* 5.18. *Zebulun* and *Naphtali* were a people that ieoparded their liues vnto the death, in the high places of the field. In the most easie worke faith will not suffer to leane vpon our owne strength: in greatest difficulties it will not despaire of the Lords aide. This is the stay of faith *Ioshua* 1.5,9. He will not leaue thee, nor forsake thee. Euery thing is too hard for vs, if wee relie vpon our selues: nothing too hard if we trust in the Lord, and goe forth in the power of his might.

6. Sixtly, It waiteth vpon God for good successe, and triumpheth before the victorie. *Prou.* 16.3. *Commit thy wayes vnto the Lord, and thy thoughts shall be directed.* Faith looketh

keth to the promiſe, and concludeth aſſuredly, The word of the Lord ſhall neuer faile: The zeale of the Lord of hoſts will bring it to paſſe.

Seuenthly, Faith is readie and forward to prayſe God for good ſucceſſe, as it is willing and deſirous to obey. For it abaſeth it ſelfe, looketh more and more into Gods admirable kindneſſe, and is aſhamed of vnthankfulneſſe. *Dauid* promiſeth to praiſe God three times, nay, ſeuen times a day: that he would doe it openly in the Congregation, and priuately by himſelfe: and yet, as though he had forgot himſelfe, and beene much behind others in this dutie, he quickeneth vp himſelfe vnto it: *Bleſſe the Lord, O my ſoule, and all that is within mee, bleſſe his holy Name.* The meditation of Gods Name is ſweet, the remembrance of his kindneſſe is pleaſant: the faithfull cannot ſatisfie themſelues in ſinging his prayſes. Hence it is that they ſtirre vp themſelues and prouoke others to magnifie the Lord. *My heart is towards the Gouernours of Iſrael, that offered themſelues willingly among the people, Bleſſe yee the Lord. Speake yee that ride on white Aſſes, yee that ſit in Iudgement, and walke by the way.* They that are deliuered, *from the noyſe of the Archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord,* euen *the righteous acts,* towards the inhabitants, *of his villages in Iſrael.*

7.

Pſal. 103. 1, 2.

Iudg. 5. 9, 10, 11

CHAP.

Chap. XI.

How to liue by Faith in the vse of Gods Ordinances, the Word and Sacraments.

There be many promises of Gods blessing his ordinances to his peoples good.

IN Scripture wee reade many promises made to such as shall conscionably hearken vnto the Word, and receiue the holy Sacraments, the seales of the couenant of grace; that God will blesse his owne Ordinances to their edification, comfort, strengthening in grace and euerlasting saluation. *Ho, euery one that thirsteth, come yee to the waters, and hee that hath no money: Come yee, buy and eate, yea come, buy wine and milke without money, and without price: Wherefore doe yee spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently vnto me, and eate yee that which is good, and let your soule delight it selfe in fatnesse. Encline your eare, and come vnto me: heare, and your soule shall liue. The law of the Lord is perfect conuerting the soule; the testimonie of the Lord is sure, making wise the simple. The statutes of the Lord are right reioycing the heart: the Commandement of the Lord is pure, inlightning the eyes. A wise man will heare and will increase learning: and a man of vnderstanding shall attaine vnto wise counsels. Take fast hold of instruction, let her not goe; keepe her for she is thy life. My sonne, heare thy fathers commandement, and forsake not the law of thy mother; Binde them continually vpon thy heart, and tie them about thy necke. When thou goest, it shall lead thee; when thou sleepest, it shall keepe thee, and when thou awakest it shall talke with thee. For the Commandement is a lampe, and the Law is light: and reproofes of instruction are the way of life. Sanctifie them through thy truth: thy word*

Esay 55.1,2,3.

His Word.

Psal.19.7,8.

Prou.1.5.

Prou.4.13.

Prou.6.20,21, 22,23.

Iohn 17.17.

is truth. Doe not my words doe good to him that walketh vprightly? As new borne babes desire the sincere milke of the Word, that yee may grow thereby. This is confirmed by the comparisons, which are vsed to set forth the vse and profit of the word; as it is resembled to the light, raine, deaw, liuing water, wine and milke: By the titles which are giuen vnto it; as it is called the word of this life, the word of this saluation: and by the passages of Scripture, which testifie, that the word is able to saue our soules. *And now Brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are sanctified. For after that in the wisdome of God, the world by wisdome knew not God, it pleased God by the foolishnesse of preaching to saue them that beleeue. Take heed vnto thy selfe; and vnto the doctrine: continue in them: for in doing this thou shalt both saue thy selfe, and them that heare thee. Wherefore lay apart all filthinesse, and superfluitie of naughtinesse, and receiue with meekenesse the engrafted word, which is able to saue your soules.* This also is manifest of the Sacraments, which be truly called a visible word, because that which is spoken in the word to the eare, is in visible signes represented to our eyes, and sealed to our hearts, that wee may bee the more assured of them to bee ours: And were purposely ordained of God to helpe our weake faith, that hauing his word and seale, wee might be put out of doubt, that wee shall as certainly bee made partakers of Christ himselfe, and all his benefits, as we are of the outward signes of his couenant. What the Apostle saith of Circumcision, that is true of Sacraments in generall, They are *seales of the righteousnesse of faith*, or of the couenant of grace. And for the better assurance of the beliuer, that receiuing the outward signe as he ought, hee shall be partaker of the thing signified, very oft that which properly belongs to the thing sealed, is giuen to the outward signe;

Mich.2.7.
1.Pet.2.2.
Esay 9.2.
Math.4.15.
Deut.32.2.
Zech.14.8.
Ezek.47.9.
Cant.2.5.
Esay 55.1,2.
Acts 5.20.
Acts 13.26.
Acts 20.32.

1.Cor.1.21.
1.Tim.4.16.

Iames 1.21.

And Sacraments.

Rom.4.11.

as

1 Pet.3.21. Acts 22.16. Col.2.12. Rom.6.3. as *that Baptisme saueth, that our sinnes are washed away in Baptisme; and that wee are buried with Christ by Baptisme:* And the like of the Lords Supper, when our Lord Iesus did ordaine it, he speaking of the Bread said, Math.26.26,28 *This is my Bodie,* and of the Wine, *This is my Blood of the New Testament.* These promises are firme grounds, whereupon the faithfull soule may build this affiance, that by the sincere and conscionable vse of Gods holy Ordinances, the Word and Sacraments, he shall be made wise vnto saluation, confirmed in faith, strengthened in grace, refreshed with ioy and comfort, and perfected vnto euerlasting happinesse. And the serious meditation and remembrance of these things, is exceeding profitable to quicken and encourage vnto chearefull and constant attendance vpon God in his ordinances, that so wee may in Prou.8.34,35. due season reape the sweet fruit thereof. *Blessed is the man that heareth me: watching daily at my gates, waiting daily at the posts of my doores. For who so findeth me, findeth life; and shall obtaine fauour of the Lord.* Did Christians oft and earnestly breathe themselues in meditation on those great things, that God offereth in the Gospell; and his truth and faithfulnesse to make good whatsoeuer he hath spoken: Did they set before them, both the mercie of God in ordaining the Sacraments for the strengthening of their faith, and his grace and faithfulnesse in bestowing vpon them freely, that which hee offereth and sealeth vnto them in these outward seales: Did they consider what he graciously promiseth in both, and expect to be made partakers of them in the vse of those ordinances; it would maruellously comfort, and quicken to the diligent vse of all holy meanes ordained of God for our present comfort, quickening, and strengthening, and for our euerlasting saluation.

Its necessarie to liue by faith in the vse of Gods Ordinances.

This faith is necessary; for it auaileth not to liue vnder the Gospell, and to be present at the administration of the Sacraments, if they be not vsed in faith. The word profiteth

teth not, vnleſſe *it bee mingled with faith in them that heare it:* And the ſame may bee ſaid of receiuing the Sacraments. Faith is the eye, the hand, the mouth, the ſtomacke of the ſoule: by it wee ſee, receiue, feed vpon Chriſt. Looke as at a feaſt, though the Table be neuer ſo richly furniſhed, yet if a man haue neither hand, mouth, nor ſtomacke, he is not fed thereby: ſo is it here. Nor is it ſufficient to haue faith, but it muſt be exerciſed to receiue that grace which the word of God doth reach vs with the ſeale. It is not the hauing but the new exerciſe of faith, which maketh vs profitable hearers of the word, worthy receiuers of the Sacrament. Looke as a man may haue a hand, and yet, if when a thing is reached forth to him, he doe not put it out, nothing is receiued: ſo we may haue the grace of faith, and yet, if when God reacheth vs the body and bloud of his Chriſt, we doe not then awaken it, to lay hold on the grace God offereth, we ſhall goe away without receiuing it. Or looke as at a feaſt, though wee haue a mouth, and there be plentifull prouiſion, if we will not open it, and take downe the ſuſtenance before vs, we ſhall riſe emptie; ſo though wee haue the mouth of faith, yet if we doe not open it to God now offering to feed vs, we ſhall not get a crume of grace.

Heb.4.2.

The Acts of faith be theſe or the like.

The Acts of faith in the vſe of Gods Ordinances.

First, It teacheth to worſhip the true God purely: to eſteeme approue and exerciſe that worſhip, and that alone which hee preſcribeth: for faith looketh to the reuealed will of God, as the rule of all acceptable ſeruice, and to the promiſes, as the grounds of comfort, and good ſucceſſe. It tenders vnto God, what he requireth: and looketh vnto God to receiue what he is pleaſed, & hath promiſed to giue. But God will not accept that worſhip, which he hath not appointed, nor worke effectually by the diuices of men. No pietie, comfort, or true deuotion is, or can be ſtirred vp by humane traditions: for as they are deſtitute of commandement for their rule, ſo are they

I.

Eſay 8.20.

Deut.12.32.
Eſay 29.13.
Math.15.9.
Ier.7.31.

of

of promise, that God will kindle or quicken by them any sparkle of knowledge, faith, inuocation, thankfulnesse, or other sauing motions of heart.

2. Secondly, It delighteth greatly to behold the face of God in his sanctuarie. When thou saidest, *Seeke yee my face, my heart said vnto thee, Thy face, Lord will I seeke. When shall I come and appeare before God. O God, thou art my God, early will I seeke thee: my soule thirsteth for thee, my flesh longeth for thee, in a drie and thirstie land, where no water is: To see thy power & glory, so as I haue seene thee in the Sanctuarie. How amiable are thy tabernacles, O Lord of hosts? My soule longeth, yea euen fainteth for the courts of the Lord: my heart, and my flesh cryeth out for the liuing God. Blessed are they that dwell in thy house.* The Leuiticall worship was as a glasse more dimme, in which they beheld the face of the Lord obscurely: the word and Sacraments are to Christians as a cleare glasse, in which as with open face we behold the glory of God in Christ. Christ is present with vs, as long as we hold his publike worship: he is found, when wee recouer it hauing beene lost. Then doth the face of the Lord shine vpon vs, when he offers himselfe vnto his people to bee seene in his publike worship, the pure and vndefiled exercises of pietie. And from hence springeth the willingnesse of the Saints, to waite continually at the postes of wisdomes gates, to heare her words, their earnest contention and study to preserue, maintaine, vphold and set forward the pure worship of God, and to saue, or free it from the drosse of superstitious vanities, which obscure the cleare light of the Lords countenance, and to restore it according to the patterne, if once it fall: and their diligent enquirie after Christ, if his face bee hidden from them, or his worship be polluted with Idolatry. *Tell me (O thou whom my soule loueth) where thou feedest, where thou makest thy flocke to rest at noone: for why should I be as one that is vailed, amongst the*

Psal.101.4.
1.Chron.16.11.
Psal.27.8.
Psal.42.2.
Psal.63.1.2.
Psal.84.1.2.
Verse 3.
Reu. 4.2.
2.Cor.3.18.
Pro.8.34.
Cant.1.7.

the flockes of thy companions? Why should I bee as a woman wayling her selfe with sorrow and griefe, while I seeke thy presence in thine ordinances.

Thirdly, It seeketh acquaintance with God, and the knowledge of his will in Christ Iesus. Without some knowledge of God in Christ, and of his word going before, there can be no faith: but faith endeauoureth the encrease of knowledge: It cryeth after knowledge, and lifteth vp the voyce for vnderstanding: It seeketh her as siluer, and searcheth for her as *for* hid treasures. *My soule breaketh for the longing that it hath vnto thy iudgements, at all times. Make me to vnderstand the way of thy precepts, so shall I meditate or talke of thy wondrous workes.* This is implied in the phrase of seeking God, which signifieth to bend all their strength and power to know, acknowledge and worship God aright. Knowledge is pleasant to the beleiuing soule, and wisedome delighteth the heart. Children couet sweete meates, because they please the taste; and the beleiuer desires the knowledge of God and his word, because it is sweete and deare vnto him. God in Christ is the obiect of faith; the matter, whatsoeue is reuealed of God to be receiued or beliued; and faith it selfe is more strong, and the operations of faith more liuely and comfortable, as these are better knowne. And from this desire it commeth, that the beleiuer doth apply himselfe to attend vnto the word of truth, ponder it seriously, and treasure it vp safe, that it might not ouerslip him.

3.

Rom.10.19.

Psal.119.20.

Verse 27.
Psal.9 10.
and 40.16.
Psal.105.4.
Esay 58.2.

Act.16.14.
Luk.2.51.
Heb.2.1,2.

Fourthly, It giueth the heart close to the word, receiueth and possesseth the good things promised, and changeth the disposition of soule into the nature of the word. Faith followeth hard after the word till it be made our owne, and its liuely Character stamped vpon the soule: It feedeth vpon euery part of the word, getteth interest in euery promise, and sucketh vigour and iuyce out of it. By faith wee sticke close vnto the word, and the word

4.

Psal.63.8.
Deut.10.20.
and 13.4.
Psal.63.5.
Iob.6.51,54.
Psal.119.31.
Iam.1.21.

doth sticke, or is ingrafted into vs. And to the end wee might possesse the pearle of the Gospell, and be seasoned with the doctrine of grace throughly, faith renounceth all interest in the lusts of the flesh, and things of this life. It earnestly pondereth and meditateth vpon the great things of the law, to worke the heart to an holy esteeme of the excellent and heauenly things contained in it, and to a gratious affectation to euery duty therein required. And it importuneth the Lord by true prayer, without hypocriticall halting or starting aside, that he would be pleased to write his law in our hearts, and keepe vs stedfast vnto him, that wee may neuer depart from his feare. For by faith we cleaue fast vnto God; but it is God that knitteth vs vnto himselfe: *As the girdle cleaueth to the loynes of a man, so haue I tyed vnto mee the whole house of* Israel, *that they might be my people.*

Ier.13.11.

5.

Fiftly, It quickneth to serue God in the vse of all his ordinances with diligence, cherefulnes, and best endeauour. By faith *Abel* brought of the firstlings of his flocke, and of the fat thereof an offering to the Lord. By faith *Dauid* went with the multitude vnto the house of God with the voice of ioy & praise: faith can neither be cloyed with Gods presence, nor account any seruice too good for him. The voyce of faith is, I will sing and giue praise with the best member that I haue. How should he be negligent in the vse of any ordinance, who seeth God in his whole worship, and findeth comfort, tasteth sweetnesse in euery part. Wee see by experience, the desire of gaine drawes men to rise earely, rest late, toyle hard in any businesse that may bring in commoditie: But faith begetteth an vnsatiable, operatiue, constant thirst and desire of spirituall things, which makes the beliuer industrious in the vse of all meanes, whereby his treasure may be encreased. Looke as the Mearchant takes paines to enrich himselfe, and encrease his substance; so doth the faithfull soule to get possession of the true treasure.

Gen.4.4. Heb.11.4.

Psal.42.4.

Esay 64.4. Comp. with 1.Cor.2.9.

Liuely

Liuely faith and burning loue towards the Lord, lodge both together, which bring forth paines and forwardnes in the workes of holineſſe, willingneſſe and delight to pleaſe him in all things.

More particularly it may be inquired how parents in faith ſhould preſent their children vnto baptiſme. What vſe Chriſtians ſhould make of their baptiſme, when they come to age and diſcretion; and how we are to receiue the Lords Supper in faith. The dedication of a childe to God, is a worke of ſingular and great importance, one of the weightieſt ſeruices we can take in hand, though (we may feare) it is conſidered of few. For to ſay nothing of the ignorant and profane ſort, who fauour not the things of God, and therefore can haue no reuerent regard to the ſeales of the couenant; how many be there of better hopes, well inſtructed in the principles of religion, diligent frequenters of Gods Ordinances, and carefull to beautifie their profeſſion with an holy conuerſation, who did neuer diſtinctly, and in good earneſt conſider of this matter? when yet they muſt needs acknowledge, that it cannot be well done as it ought, if it be not done in faith.

Parents ſhould in faith preſent their Child to God in Baptiſme.

The acts of faith in this particular be theſe, and ſuch like.

The acts of faith in this particular.

Firſt, It calleth to remembrance the free and gratious couenant, which God hath made with the belieuing parents and their poſteritie. *I am thy God, and the God of thy ſeed. For the promiſe is* made *vnto you, and to your children, and to all that are afarre off*, euen *as many as the Lord our God ſhal call:* which couenant, as it is made with the parents and their ſeed, ſo doth the faith of the parent apprehend the promiſe of the couenant for himſelfe and for his ſeed. And this is the ground of that tender, which a Chriſtian makes of his Child vnto holy Baptiſme. For by naturall generation the Children of belieuing parents are defiled with ſinne, and ſo vnder wrath: but the are holy by couenant and free acceptation, the belieuing

I.

Gen.17.7.9. Act.2.39.

parent embracing the mercifull promise of God for himselfe, and for his posteritie. Infants are not borne Christians by naturall birth, but made Christians by vertue of the couenant, God promising to accept them, vpon offer made vnto him by the parents.

2. Secondly, By faith the believing parents must giue themselues vnto God, chusing him to bee their portion, and resigning themselues in all things to be guided by his word, in all estates and conditions. Hee that would giue his childe vnto God, must giue himselfe first. Is it probable, that Father can truly desire, and long after the preferment of his childe in the Kingdome of grace here, and of glory hereafter, who will not enter himselfe, nor submit his will to the commandement of grace? The promise is made to the faithfull; and that faith only, which drawes a man to yeeld vp soule and body, as a liuing sacrifice vnto God, pleasing and acceptable vnto his Maiestie, doth quicken a parent truly, sincerely, freely, and as he ought to make tender of his childe vnto God.

3. Thirdly, It prouoketh parents to offer their children vnto God by heartie and vnfained prayer, assoone as euer they haue receiued them from him. Gods promise to accept our children, calleth for prayer and supplication on our part, that he would be pleased to make good his mercifull and free promise. Thus *Dauid* reasoneth, *Thou, O Lord, of hosts, God of Israel, hast reuealed to thy seruant, saying, I will build thee an house: therefore hath thy seruant found in his heart to pray this prayer vnto thee.* 2. Sam. 7. 27. And so should euery Father, O Lord, thou hast couenanted to bee my God, and the God of my posteritie, therefore am I bold to intreat thy fatherly acceptance of my poore Infant.

4. Fourthly, It considereth what a singular prerogatiue it is, to be actually admitted into couenant with God, receiued into his family, and to haue his name put vpon vs: to be partaker of the seale of regeneration, remission of

sinnes,

sinnes, adoption, and euerlasting inheritance: solemnely to be made free of the societie of Saints, and weare the Lords badge and liuerie. And what an high and incomprehensible mercie it is, that God hath promised, and doth vouchsafe these great and inestimable blessings, not only to himselfe a miserable and wretched sinner, but also to his posteritie, who by naturall generation are enemies to his Highnesse, dead in trespasses, and in bondage vnto the curse of the law. With these or the like meditations of faith, believing parents must present their children vnto Baptisme, that they might receiue the seale of regeration, remission of sinnes, and spirituall libertie; that the Name of God might bee set vpon them, and their names registred amongst the free Denisons of the heauenly *Ierusalem*. And feruent effectuall prayer doth accompany this admission, that God would bee pleased to accept the partie baptized for his childe by grace and adoption, release him of his sins, and make him partaker of his euerlasting kingdome. Faith believeth what God promiseth, as hee promiseth it: and beggeth feruently, what hee giueth freely.

Fiftly, It stirreth vp heartie reioycing in the Lord, that hee hath vouchsafed in tender compassion to looke vpon them, and their posteritie, and thus to honour and aduance them: for the trueſt Nobilitie is to bee made a Christian, and to liue in fauour with God. A worldly Father would much reioyce, if his childe should bee preferred to some chiefe Office in the Princes Court, assoone as it was borne: A Christian Father hath much greater cause of ioy, that he is admitted, not as a seruant, but as a sonne and heire, into the Court of the great King of Heauen and Earth. If parents can compasse but a Lease of some Farme for themselues, and theirs, they are glad: and shall they not reioyce, that God hath by couenant and seale passed the grant of the Kingdome of Heauen to them and theirs? 5.

Sixtly, It stirreth vp parents to be diligent and carefull 6.

to bring vp their children in information and feare of the Lord, being instant with God to blesse their endeauours for the good of their children, and the glorie of his name. For thus faith perswadeth: Thy childe is not thine, but the Lords: thou hast dedicated him vnto the seruice of his Maiestie, and he from whom thou receiuedst him at first, hath committed him to thy charge, to bee trained vp in his feare. It is a great honour to bee trusted with such a charge, and it is a fearefull sinne to neglect so great a trust. Wilt thou consecrate thy childe to God this day, and leaue him to the Deuill for euer after? Wilt thou teach him a trade, that hee might liue as a Man, and not teach him the way of godlinesse, that he might liue as a Christian? Didst thou not vndertake for his education in the true Religion, and wilt thou neglect the performance of that solemne oath? Christ commanded the children of Christian parents to be brought vnto him: and wilt thou present them vntaught, and ignorant of the Christian faith? The same conscience which moued parents to offer their children to Baptisme, will quicken them to endeauour their education in the true faith, and seruice of God.

Mar. 10.15,16.

By faith wee should make right vse of our Baptisme.

Baptisme is a seale of the couenant betwixt God & vs, of Gods promise to vs that he will be our God: and of our promise to him, that we will be his people, repent of our sins, beleeue in Christ, & walk before him in sincere obedience. For signification, force, vse & fruit it continueth, not for a moment of time, but for the whole course of a mans life. It doth respect not only the time past and present, but that which is to come; yea, that whole time a man hath to spend, from the very act of his Baptisme, to his death. For as it is the seale of a free, euerlasting, vnchangeable couenant, so is the force and vse of it perpetuall. Baptisme is the true Sacrament of repentance, for remission of sinnes, and spirituall renouation, which being once receiued, remaineth a perpetuall testimonie

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and pledge of the euerlasting Couenant of God, and continuall washing away of sinne by the bloud of Christ, and the Spirit of sanctification. By singular appropriation it representeth and confirmeth our engraffing into Christ, but withall it sealeth the whole Couenant of grace.

The vse to bee made of our Baptisme is two-fold.

The vse of Baptisme is twofold. First, It serues to be a pledge and token of Gods fauour, and that diuers wayes. 1.

First, In that it is a seale of our regeneration by the holy Spirit, whereby a diuine qualitie is infused into vs, in the roome and place of originall corruption. And therefore Baptisme (as the text is ordinarily expounded) is called *the labour of regeneration*; it being an vsuall thing to call the principall cause, and the instrument by the same name. 1. *Titus* 3.5.

Secondly, It sealeth and confirmeth vnto vs the free pardon and forgiuenesse of our sinnes. *Repent and be baptized euery one of you in the Name of Iesus Christ, for the remission of sinnes. Arise and be baptized, and wash away thy sinnes, calling on the Name of the Lord.* 2. *Acts* 2.38. *Acts* 22.16.

Thirdly, Baptisme is a pledge of the vertue of Christs death, and of our fellowship therein. *Doe yee not know that all wee, who haue beene baptized into Iesus Christ, haue beene baptized into his death?* 3. *Rom.*6.3.

Fourthly, It is also a pledge of the vertue of Christs life, and of our communion with him therein. The life of Christ is the life of euery beleiuer, who liueth in Christ, and shall liue for euer with him, and in him: a certaine pledge whereof he hath giuen vs in this Sacrament. *For if wee haue beene planted together in the likenesse of his death: we shall be also in the likenesse of his resurrection. Buried with him in Baptisme, wherein also you are risen with* him, *through the faith of the operation of God, who hath raised him from the dead.* 4. *Rom.*6.5. *Col.*2.12.

Fiftly, Baptisme is a pledge of our adoption in Iesus 5.

Christ. By nature we are the children of wrath: but by grace and adoption the sonnes of God, through faith in Christ, which is sealed in Baptisme, wherein the name of the Father, Sonne, and holy Spirit is put vpon vs. When *Iacob* blessed the sonnes of *Ioseph*, *Ephraim* and *Manasses*, saying, *Let my name be named on them*; hee adopted them for his sonnes, to haue inheritance with them in the land of *Canaan*: and when God putteth his name vpon vs, hee signifieth and assureth that wee are his sonnes. *Yee are all the children of God by faith in Christ Iesus. For as many of you, as haue beene baptized into Christ, haue put on Christ.*

Gen.48.16.

Gal.3.26,27.

6. Sixtly, Baptisme is a solemne testimonie of our communion with all the liuely members of Christ Iesus. It is a seale of the bond of mutuall loue and fellowship, both of Christ with his members, and of his members one with another. *For by one Spirit are wee all baptized into one bodie, whether wee be Iewes or Gentiles, whether wee bee bond or free*: And Baptisme is one of those things whereby the vnitie of the Spirit is preserued in the bond of peace.

1.Cor.12,13.

Ephes.4.5.

7. Seuenthly, It is a seale and pledge to assure, that God will prouide for vs in this life, raise vp our bodies vnto life at the last day of Iudgement, and bestow vpon vs that euerlasting Kingdome and Inheritance, which hee hath prepared. For in Baptisme the Lord doth promise to bee our God, that hee will prouide vs of all things necessarie for soule and bodie, turne all euils which doe befall in this miserable life, to the furtherance of our saluation, raise vp our bodies at the last day, and receiue vs vnto himselfe to dwell with him for euermore. In all which respects Baptisme is of great force to strengthen faith, and ease the heart in distresse. For when the repentant sinner feeles himselfe heauie laden with the burden of his sinnes, when Satan tempts him to doubt or despaire in regard of his corruptions: when his owne corruption moueth him

Marke 16.16. Titus 3.5,6,7. 1.Pet.3.21.

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to sinne, and he is euen now in the combate, the Spirit lusting against the flesh, and the flesh lusting against the Spirit, and when hee is deeply perplexed with feare of falling away: then the consideration and remembrance of what was promised, and sealed in Baptisme, will serue to stay, support and comfort the soule. For there hee shall find that his name is written in the couenant of God, that God hath promised to giue Christ to be his Redeemer, to accept of Christs satisfaction for him, to wash away all his sinnes, as certainly as the water washeth away the filth of the bodie: and hauing such a faithfull promise confirmed by seale, wherefore should he be dismayed? In Baptisme also God hath sealed vnto him the mortification of his sinne, by the power of Christs death; which is the ground of confidence, that God will enable him to ouercome the rebellious lusts of his heart, and crucifie the old man more and more, vntill the bodie of sinne be vtterly destroyed. True it is, that man by nature is dead in sin: but in Baptisme, God of his mercie hath sealed vnto the belieuer, his rising from the death of sinne to newnesse of life. True it is, that of our selues wee are prone to fall away from grace receiued: But God of his rich grace sealeth vnto the faithfull in Baptisme a Resurrection vnto immortall life, which shall grow daily, but neuer decay. *Rom.6,9,10.* If the faithfull be afflicted, and despised of men, persecuted and forsaken, cast out the visible Congregation, and banished from the house of God: yea, euen in the agonies of death; the remembrance of the promises sealed in Baptisme, will afford comfort. For if men haue forsaken, God hath receiued them; If men scorne and contemne, the Lord will acknowledge them. Hee hath long agoe sealed them for his owne, receiued them into his family, vndertaken to prouide for them, and adopted them as heires apparant to the Kingdome of Heauen. If God had giuen them his word alone for securitie, it had beene sufficient; But hauing confirmed it by seale in Baptisme, they

they haue great cause to rest assured. True it is they may be cast out of the visible assembles, but they can neuer be cut off from the inuisible Communion of Saints: they must die, but God hath sealed vnto them their rising from the graue to euerlasting life, by the power and vertue of Christs Resurrection: which is a comfort of all comforts, able to vphold the soule of man in the houre of death.

II. Vse. The second vse of Baptisme, it is a seale of our dutie promised, and so a spurre and prouocation to repentance, faith, new-obedience, brotherly loue, and vnitie.

I. Marke 1.4. First, It is a spurre to repentance and mortification: for Baptisme doth seale remission of sinnes to them only that repent, and by Godly sorrow come home vnto God. And as we expect the blessing, we must looke that we faile not in the condition. If wee bee buried with Christ in Baptisme, it is our dutie to mortifie the flesh with the affections and lusts, that it may liue no longer, to bring forth fruits vnto death. For a dead man cannot liue. By solemne oath wee are bound to crucifie vnruly lusts, which fight against the soule: and shall we falsifie so great a promise? Against whom should we fight, if not against Satan? or what will hee bee willing to spare for the Lords sake, who will not part with his sinnes? Why should wee feare the strength of Satan, the power of sinne, the rage of persecutors, the losse of earthly things? or despaire because of the wrath of God iustly kindled against sinne. If we turne vnto God by vnfained repentance, wee haue his faithfull promise confirmed by seale, that he will bee mercifull vnto our sinnes, enable vs to ouercome our corruptions, fortifie vs against the powers of Hell, support vs vnder, or deliuer vs out of all trials, and gratiously prouide whatsoeuer shall be needfull for vs.

2. Secondly, It is a prouocation vnto faith, and a pledge thereof. We haue the promise of God vnder his hand and seale, that he will wash vs from our iniquities, receiue vs

for

for his children, remember our neceſſities, beſtow vpon vs the Kingdome of Heauen: wee ſhall doe great wrong and diſhonour to God, if wee doubt or make queſtion, whether hee will performe promiſe freely made, and confirmed by couenant and ſeale. Wee are bound by commandement to beliewe in Ieſus Chriſt, and to commit our ſelues wholly vnto him, as vnto a faithfull Sauiour: And we haue bound our ſelues by promiſe, couenant and ſeale, that wee will beliewe and cleaue vnto him, as our only Sauiour: ſhall wee then goe backe, grow remiſſe, or giue way to doubting? If doubtings ariſe, through the ſight of ſinne, or want of ſenſe and feeling comfort, or the world begin to creepe into the heart, and diuide it from Chriſt, let vs then remember, wee haue troth-plighted our ſelues to Ieſus Chriſt, and by faithfull promiſe, neuer to bee called backe, giuen our ſelues wholly to reſt, and ſticke cloſe vnto him: and therefore muſt admit no thought, whereby we ſhould be drawne aſide, or diuided, from him.

Thirdly, It is an incitement vnto new obedience, and a pledge thereof. *We are buried with him by Baptiſme into death, that like as Chriſt was raiſed vp from the dead, by the glory of the Father: Euen ſo wee alſo ſhould walke in newneſſe of life:* in which Chapter the Apoſtle diſputeth of our actions, that wee ſhould abſtaine from euill and follow thoſe that are good. Wee haue ſolemnely ſworne to fight againſt the Deuill, the World, and the Fleſh; and hauing taken the preſſe-money of Ieſus Chriſt, it were an immortall diſgrace to accept of truce with Satan. Wee carrie the badge and liuerie of Ieſus Chriſt, and ſhall we forſake our colours, and fight for the Deuill? It is ſtrange, that children ſhould leaue their parents and take part with their enemies: Wee haue giuen our ſelues vnto God, and were once dedicated vnto his ſeruice; ſhall we now turne backe, and offer our ſelues vnto Satan? Honour is due vnto parents: If God bee our

3. *Rom. 6. 4.*

Father,

Father, wee muſt freely ſubmit our ſelues to his will and pleaſure. God will ſtrengthen vs to obey, and accept of weake, if ſincere obedience: and that ſhuts forth all place of excuſe. If wee bee engrafted into the ſimilitude of Chriſts reſurrection, wee muſt expreſſe by our actions the power and likeneſſe of Chriſts reſurrection; which is done, when we walke in all-pleaſing before God, and ſet our affections vpon things aboue. And this, as it is commanded on Gods part, ſo it is ſealed on our part in Baptiſme.

4. Fourthly, It is a pledge or pawne of loue and vnitie. Wee muſt keepe the vnitie of the ſpirit in the bond of peace; for we are all baptized into one bodie. We muſt not iarre, for we are brethren: Wee muſt not quarrell nor contend, for we are members of the ſame bodie, and haue beene ſealed into the ſame bodie. It goeth ill with the naturall bodie, when the ioynts are diſſolued: it is vnnaturall that the members of the bodie myſticall ſhould bee diuided.

The new exerciſe of faith required in the worthy receiuing the Lords Supper.

It is not the hauing faith, but the new exerciſe of faith, which maketh vs worthy receiuers of the Lords Supper. The *Corinthians* had faith, yet receiued not the grace of the Sacrament, becauſe they receiued not in faith.

The acts of faith in this ordinance.

The acts of faith in receiuing the Lords Supper are many.

1. First, By it wee diſcerne the Sacrament to bee the holy Ordinance of God, inſtituted for our ſpeciall good and benefit, ſealing vnto vs the promiſes, which God of his free mercie hath made vnto vs in Ieſus Chriſt. By faith wee vnderſtand what promiſes God hath made, for what cauſe, in whom he hath made them, what hee requireth, and how hee hath ſealed his free promiſes in the Sacrament. And the certaine, diſtinct, cleare, effectuall knowledge of this point, is a matter of ſingular and great importance. For if worldly men make good account of a ſufficient mans ſecuritie for ſome great ſumme of money;

in what esteeme will a Christian haue this pledge of Gods fauour, when hee certainly vnderstands what it doth signifie and assure?

Secondly, By it we see what the Lord doth offer vnto vs therein, how excellent and precious it is, with what assurance it is freely tendered, and may be receiued. The outward signes in the Sacrament are visible to the bodily eye: but the inward grace signified and sealed thereby, which must seriously be considered and minded of vs, is not manifest, but to the vnderstanding enlightened by the Spirit, and seasoned by faith, which only can iudge distinctly of it worth and excellencie. 2.

Thirdly, It sharpeneth spirituall appetite, and stirreth vp hungring and thirsting after Christ, and his benefits. By faith we see our want, by faith we taste how good the Lord is, how sweet and pleasant the dainties he hath prepared; which raiseth an appetite of desire, and complacencie. *O God, thou art my God, early will I seeke thee: my soule thirsteth for thee, my flesh longeth for thee.* Psal. 63. 1. The Sacrament of the Lords Supper is a great and spirituall feast, whereunto the faithfull are inuited: and faith whetteth the spirituall appetite to long after, and relliſh the fatnesse and marrow, which is there prouided. 3.

Fourthly, It earnestly contendeth for mercie, confessing sinne with griefe and hatred, iudging and condemning it freely, vnfainedly begging pardon with strength of grace to withstand sinne for the time to come. Whensoeuer faith commeth to receiue the seale of pardon, it pleadeth guiltie, humbleth for transgression, and intreateth forgiuenesse of vndeserued mercie, that grace might be magnified in forgiuenesse. 4.

Fiftly, By faith wee receiue Christ offering himselfe freely to be contracted vnto vs. Christ maketh loue as a suiter, and hath giuen the Sacrament as a token of his loue and faithfulnesse: faith apprehendeth the miserie of the soule without Christ, the excellent dignitie, honour 5.

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and beautie of Christ, and the happinesse of the soule which is vnited vnto him; and thereupon humbly embraceth his offer of loue.

6. Sixtly, By faith wee resigne vp our selues vnto Iesus Christ, and willingly yeeld soule and bodie vnto him. This the nature of the matrimoniall contract, which passeth betwixt Christ, and the beliefuer, requireth: for as Christ promiseth to be a Sauiour, Head and Husband vnto the beliefuer: so doth hee troth-plight himselfe vnto Iesus Christ, to cleaue vnto him as his only Sauiour, and in all things to bee obedient vnto his will and pleasure. *Wherefore my brethren, yee are also become dead to the Law by the bodie of Christ, that yee should be married to another, euen to him who is raised from the dead, that we should bring forth fruit vnto God.* Rom. 7. 4.

7. Seuenthly, Faith feedeth vpon Christ, and sucketh vigour from him. His *flesh is meate indeed*, and his *bloud is drinke indeed*. Meate to bee eaten, not with the teeth, but by faith. Meate indeed, not in nature, but in effect, because it nourisheth the soule, and giueth eternall life to them that eate thereof. And by faith wee spiritually eate the flesh of the Sonne of Man, and drinke his bloud. And as he that eateth wholsome food, is strengthened thereby, and made fit and able for the actions of this life; so hee that feedeth vpon Christ spiritually and by faith, is strengthened to the actions of spirituall life, and made able for the exercises of pietie and holinesse. Iohn 6. 55.

8. Eightly, Faith assureth of that spirituall contract which hath passed betwixt Christ and the Christian soule, and is sealed in the Sacrament; so that he may truly say, *My beloued is mine, and I am his.* As a couple, who haue lawfully giuen faith to each other, and confirmed the same by pledge or token in the Congregation, are assured of each other: so when we haue contracted our selues vnto Christ, and receiued the pledge thereof, we come to be assured by faith, that Christ is ours, and that wee haue Cant. 2. 16.

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communion in all the benefits of his death and paſſion. Thus faith reaſoneth, God the Father hath freely promiſed the pardon of all ſinnes in and through Ieſus Chriſt: Chriſt doth offer himſelfe as a Redeemer to deliuer them from the power of darkneſſe, and to bring them into perpetuall grace with his Father, to waſh them from their ſinnes by his bloud and ſpirit, and to preſerue and nouriſh them vnto life eternall, who will receiue and belieue in him. And being ſo louingly called and inuited, I haue receiued the mercifull promiſe, and reſigned my ſelfe vnto Ieſus Chriſt; why then ſhould I ſtand in doubt? I heare the word of promiſe, I ſee and haue receiued the ſeales annexed to the Word of grace, the true and faithfull teſtimonie of God confirmed by oath, and I may not queſtion his truth, nor draw backe from mine owne promiſe, to reſt vpon and cleaue vnto him for euermore.

Ninthly, It ſtirreth vp ioy and thankfulneſſe with ſerious remembrance of the manifold benefits and bleſſings which in Chriſt Ieſus are vouchſafed. When men haue a leaſe of ſome good bargaine ſealed, they are merrie and glad; much greater cauſe of ioy haue they, who haue receiued from God, who cannot lie, ſuch a pledge of his loue, the ſeale of an euerlaſting inheritance. "Ariſe, O "my ſoule, and ſing for ioy, for thy light is come, and "the glory of the Lord is riſen vpon thee. Thou didſt ſit "in darkneſſe, forlorne and miſerable, guiltie of ſinne, "in bondage to the curſe, in feare of eternall condemna-"tion: but now God is appeaſed, Chriſt hath ſatisfied "iuſtice, pardon is proclaimed, thou haſt receiued the free "gracious promiſe, and eternall bleſſed peace is conclu-"ded. And for thy greater aſſurance, God hath added his ſeale to his free grant of pardon: holy bread is added, and giuen to thee for a Sacrament and diuine teſtimonie, that the body of Chriſt was crucified for thee: bleſſed wine is added, and giuen to thee, for a certaine pledge and 9.

and token, that the bloud of Christ was shed for thee, that righteousnesse purchased by that sacrifice is thine, that eternall saluation procured by that price is thine by an irreuocable title. Praise the Lord, O my soule, and forget not the great loue of God in giuing his Sonne to die, that thou mightest be deliuered from the feare of hell & death, forget not the Loue of Christ in suffering death, that thou mightest be set free from the curse of the law, and burning wrath of God deserued by sinne; forget not the grace and fauour of God in calling thee to feast with him, and giuing this pledge and earnest of his perpetuall loue. Thou canst not forget these, but thou forgettest thy selfe: thou canst not neglect these, but thou hatest thy selfe. What canst thou desire more, then to haue God to be thy God, Christ to thy Sauiour? What wouldst thou remember if thou forget the loue of Christ in suffering death for thy redemption, and the earnest of his loue, whereby hee doth assure, that his body was crucified, and his bloud shed for thee?

Meanes to stirre vp our selues to receiue the Lords Supper in faith.

Now the better to stirre vp our selues to receiue this Sacrament in faith,

1. First, Wee must bewaile our vnbeliefe, dulnesse, earthly-mindednesse, the distemper of our spirituall taste, and conceite of spirituall fulnesse, labouring to quicken the sense of our misery, and raise the soule to an high prizing of Christ, and hungring after him. Emptinesse prepares to receiue meate, and hunger giues it a good relish; and if wee see our miserie and nakednesse without Christ, and thirst after him, wee shall eate his flesh, and drinke his bloud with sweete comfort and refreshing.

2. Secondly, Consider how freely the Lord doth tender Christ to bee receiued in his Word and Sacrament. The Lord, I say, faithfull in his promises, plentifull in mercies who hath authoritie to giue what he promiseth, offereth Chirst withall the benefits of his death and passion,

to euery poore, despised, thirstie, afflicted soule, who doth desire and will receiue him.

Thirdly, weigh and consider the blessed state and condition of them, who bee reconciled vnto God, contracted vnto Iesus Christ, who are eased from their sinnes, washed from their filthinesse, and separated vnto glory: and so quicken our soules to receiue and lay fast hold vpon these inestimable benefits offered vnto vs by name. 3.

Fourthly, Hauing troth-plighted our selues to Iesus Christ vnfainedly, wee must awaken and rowse vp our selues to reioyce in him. What can I desire more? God the Father hath giuen his onely begotten Sonne to be my Sauiour, and I haue receiued and am betrothed vnto him: a firme peace is concluded, an euerlasting inheritance is assured vnto mee. I haue a good legacie bequeathed vnto me in the promises, whereunto I sticke; sealed vnto me in the Sacramẽt, which I may produce as an euidence to stop the mouth of Satan, if he shall contend and seeke to robbe mee of my priuiledges bestowed of grace. If I bee hunger-starued in my selfe, the bodie of Christ is true meate, nourishing me to life eternall; If thirstie and destitute of the sappe of grace, the bloud of Christ is true drinke, nourishing mee to life eternall: and eating his flesh, and drinking his bloud, he dwelleth in me, and I in him. Thus we must quicken our hearts to reioyce in beliefe of the promises made and sealed, waiting vpon God, till he be pleased to giue the sence and comfort of it. 4. *Iohn 6.65.*

* * *

Chap. XII.

The faithfull are bound, and it is behouefull for them, to belieue the threatnings.

God is aſwell iuſt as mercifull, faithfull and true as well in his threats, as in his promiſes: and therefore equally to be belieued in both, ſo farre as in his word he hath aſſured vs of both. He who is certaine of his ſaluation, knoweth aſſuredly he ſhould be damned, if he ſhould goe on in ſinne without repentance, and ſhall taſt of much bitterneſſe, if he grow indulgent to his corruptions. It is as ſure, that God will condemne the wicked and impenitent, as that hee will ſaue the righteous and repentant. If *Paul* beate not downe his body, and bring it into ſubiection, he ſhall bee as droſſe and refuſe. *If the righteous forſake his righteouſneſſe and commit wickedneſſe, or be a worker of iniquity, all his former righteouſneſſe ſhall be forgotten.* The godly man is not ſlauiſhly to feare falling away, or running into deſtruction, but wiſely to belieue the threatnings, to preuent falling into ſinne, and ſo into condemnation. The ſubiect, who feareth the puniſhment of the law, and keepeth himſelfe innocent, taketh a wiſe courſe for his owne ſecuritie. Euery part of Scripture is Gods word, of certaine and and vndoubted truth, which cannot be gaine-ſaid, written for the benefit and profit of them, who ſhall be heires of ſaluation: But the threatnings are part of the word of God. *Whatſoeuer things were written afore-time* (euen as well examples of iudgement inflicted vpon tranſgreſſours, and threatenings denounced againſt them that ſhall offend, as promiſes of mercie to allure vnto obedience) were *written for our learning* and inſtructon. In the ſtate of innocencie there was vſe of threatenings, ſo is there in the ſtate of grace. As a meanes to keep our firſt parents from ſinne, the Lord denounced death againſt them, if they ſhould eate of the forbidden fruite. *Iob* profeſſeth

1. *Cor.* 9. 27.

Ezek. 18. 24. 26.

Rom. 15. 4.

1. *Cor.* 10. 6.

Gen. 2. 17.

Iob 31. 21. 23.

professeth, he durst not lift vp his hand against the Fatherlesse, *for destruction from God was a terrour vnto him.* So Dauid, *My flesh trembleth for feare of thee: and I am affraid of thy Iudgements. The righteous man wisely considereth the house of the wicked: but* God *ouerthroweth the wicked for their wickednesse.* And sure it is expedient for vs, that threatenings should be mingled with the promises of grace, for (so prone are we to flatter, & fauour our selues) milder doctrine would grow colde, vnles these spurrs were added. The tarxtnesse of the threatening makes vs best taste the sweetnesse of promise: Sowre and sweet make the best sauce; promises and threatenings mingled, fit our state, and serue to keepe the heart in the best temper. Wee grow ouerbold with God if the threatning doe not awe; are soone deiected, if the promise doe not support. The Lord knoweth both necessarie to keepe vs in awe; and therefore beginneth with promises, to the intent we might follow him the more willingly; but to driue forward when wee stoppe, or grow remisse, he addeth threatenings. *Wherfore we receiuing a kingdome, which cannot be moued, let vs haue grace, whereby we may serue God acceptably, with reuerence and godly feare. For our God is a consuming fire.*

Psal. 119. 120.

Pro. 11. 12.

Heb. 12. 28. 29.

The acts of faith in respect of the threatenings be these.

The acts of faith in respect of the Threatnings.

1.

First, It worketh humblenesse of mind and heart: for what the law threateneth, the faithfull will freely acknowledge, that they deserue, and so arraigne themselues as guiltie of all miserie and death before the throne of grace; whereby the pride and stubbornesse of nature is much abated. Say wee not of him, who hath beene once impleaded before the tribunall of an earthly Iudge, as guiltie of felonie or treason, he hath no reason to be stout? What then will the arraignement of the soule worke, when a man shal be drawne to acknowledge before God, that he hath deserued to be cast into hell for his manifold offences and transgressions, against God?

2.
Pſal.52.6.
Act.5.5.
Pſal 119.120.
Ion.1.16.
1.Chron.13.12.
Hab.3.16.

Secondly, It bringeth forth awefulneſſe, reuerence and feare. *The righteous alſo ſhall ſee and feare.* As the Childe quaketh, when he heareth that his Father is angry with, or doth correct a ſeruant: ſo the heart and body of the faithfull tremble, as oft as they conſider the ſcueritie of Gods wrath againſt the wicked and vngodly. *When I heard, my belly trembled, my lips quiuered at the voyce: rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might reſt in the day of trouble*: That is, when the fame of thy diuine puniſhment and iudgement came to mine eares, which thou haſt decreed to inflict vpon thy people; my belly, that is, "my heart and bowels moued for griefe and feare, Thus *Noah* hearing of Gods iuſt wrath againſt the ſinfull world, and of his purpoſe to ouerthrow all liuing fleſh by water, was moued with great feare and reuerence at this ſtrange, dreadfull, & mightie work of God and from the view of this his great & iuſt iudgement, his faith made him ariſe to a more earneſt conſideration of the glorious Maieſty of the Almighty. And this is the effect of iudgement executed by men according to the direction of Gods word. *And all* Iſrael *ſhall heare and feare, and ſhall doe no more any ſuch wickedneſſe.* True faith then worketh an holy feare and reuerent awe of God in reſpect of his iudgements. *Who would not feare thee, O King of nations? for to thee doth it appertaine. Thou* euen *thou art to bee feared, and who may ſtand in thy ſight when once thou art angry?* The godly mans aſſurance of Gods fauour will ſtand well with reuerence of his Maieſtie, and feare of temporall afflictions, ſpirituall deſertions, and the torments of hell, not as an euil he ſhall fall into, but which he ſhall eſcape by the conſtant ſtudy and practice of holines. For our aſſurance to eſcape damnation through the death of Chriſt, is no greater then our care to auoyd ſin, which leadeth thereunto. *Worke out your ſaluation with feare and trembling. Feare not them which kill the body, but*

"*Pro.20 27.*
30.
Pſal 40.8.

Heb.11.7.

Deut.13.11.
and 17.13.
and 19 26.
Ier. 10.7.

Pſal.76.7.

Phil.2.12.
Math.10.28.
Luke 12.4.5.

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are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.

Thirdly, It ſtirreth vp continuall watchfulneſſe to ſhunne whatſoeuer might breed danger, or procure Gods diſpleaſure. When ſleepineſſe beginneth to come vpon vs, faith iogeth our elbow, and telleth the Lord is at hand with a whip to awaken vs. The approach of perill apprehended, will rowſe vp the ſluggard to looke about him. Faith alſo teacheth ſo to acknowledge the anger of God, as that it draweth the heart aboue all things to take heed not to prouoke him by careleſneſſe and ſecuritie. *Who knoweth the power of thy anger? Euen according to thy feare,* ſo is *thy wrath.* 3. 2. *Cor.* 5. 10, 11. *Pſal.* 90. 11.

Fourthly, The threatnings mingled with faith, cauſe ſorrowfull melting or relenting of heart for ſinne committed. When the King of *Nineueh* beleiued the preaching of *Ionah*, that within fortie dayes that great Citie ſhould be deſtroyed, hee roſe from his throne, put on ſackcloth, and proclaimed a Faſt vnto the Lord. And when the Lord teſtified his diſpleaſure against the *Iſraelites* by ſending thunder and lightning in Wheate Haruеſt, all the people feared greatly, and *ſaid vnto* Samuel, *Pray for thy ſeruants vnto the Lord thy God, that we die not; for we haue added vnto all our ſinnes, this euill, to aske vs a King.* Now the threatnings beleiued worke the ſame effect, that the iudgements ſeene. When *Ioſiah* heard what the Lord ſpake againſt *Ieruſalem*, and againſt the inhabitants of that place, *his heart was tender, and hee humbled himſelfe before the Lord.* 4. *Ionas* 3. 6, 7, 8. 1. *Sa.* 12. 18, 19. *Iudges* 2. 3, 4. 2. *Kin.* 22. 18, 19

Fiftly, When wee ſee by faith from what miſeries wee are deliuered of the free grace and mercie of God, our hearts are enlarged in prayſe and thankſgiuing. In diſtreſſe faith powreth out ſupplications; when the calamitie is ouer-paſt it ſetteth forth the goodneſſe of the Lord, and ſingeth of his glorie. When the *Iſraelites* were in ſafetie on the ſhoare, looking backe vpon the danger eſcaped, when 5.

*Exod.*15.1,2. when they passed through the red Sea, they make a ioyfull noise to the God of their saluation: their songs are answerable to their fore-conceiued feare. And so when

*Psal.*126.2. the Lord brought backe the captiuitie of *Babylon*, their mouthes were filled with laughter, and their tongues with ioy. The due consideration of our deserts, manifest by the threatnings contained in the Word of God, doth maruellously affect the heart with desire to publish and spread abroad the louing kindnesse of the Lord, when by faith in Christ wee see our selues to bee set free from the dreadfull curses of the Law, and mercifully saued from the righteous iudgement of our sinnes. By this which hath beene said, it is manifest, that this life of faith is most excellent and comfortable, and by good proofe and experience wee should be able to say so, if wee would be perswaded, but to take a taste of the benefit and sweetnesse that it bringeth. For by this faith we are directed to seeke

*Ephes.*3.17. and follow after Christ, till wee come to be assured, that he dwelleth in vs as the fountaine of life, and that in him we are deliuered from the gilt and punishment of all our

2.*Cor.*5.19. sinnes: whereas others, who liue not by it, wauer, are oft distracted, and know not where to begin the foundation of that great worke, nor how to build thereon. By this faith we may come to sound rest and holy securitie about our saluation from time to time, enioying the comfort of it still more and more with incredible ioy: whereas others, euen the best, are oft vnsetled and much disquieted. If the Lord lead vs into the darke, and exercise vs with manifold afflictions and temptations, by this faith we are enabled to hold him by the hand, to cast our selues vpon the promises of grace, and so relying vpon his power, faithfulnesse and mercy, to promise safetie vnto our selues aboue likelihood and appearance; yea, when wee feele the contrarie. The rage of sinne is weakened, and wee haue strength against it, though not alwayes to preuaile (which were not expedient) yet at least to be in combate with it, which is

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euer a good testimonie of our saſetie: for hereby we proue our ſelues to bee liuely members of the Church Militant. Alſo by this we are preſerued againſt fearefull ſinnes, and haue grace to walke in newneſſe of life, and all parts of it with ioy and chearefulneſſe. If we liue by faith we haue deliuerance from many ſharp & bitter afflictions; & beare thoſe, which we muſt go vnder, more meekly & patiently: becauſe it makes vs depend vpon Gods promiſes, not ſtinting him to any ſet time, maner of deliuerance, or meaſure of afflictiō. By it we walk in our callings more chearfully, honeſtly, painfully; & with leſſe diſtractiō, toile & vexatiō, but with more profit, then they that flow in with wealth, & haue all ſhifts & cunning ſlights to gaine by. For whiles we ſee God euer going before vs in al our earthly dealings and actions (as we ſhould more looke to it, that we find it ſo, then to our greateſt profits & weightieſt dealings) this faith ſhall vphold vs in the quieteſt eſtate and moſt ſweet peace, ſuch as all the carnall wiſedome of man ſhall neuer find nor enioy. This faith teacheth vs to pray at all times as our neceſſities require, with feruency & cōfidence, euen in the depth of afflictions, when the graue is readie to ſwallow vs vp, and ſhut her mouth vpon vs, it enableth to look vnto the Lord, & with ſtrong arguments to implore his aid. *O Lord God of my ſaluation, I haue cried day and night before thee: for my ſoule is full of troubles, and my life draweth nigh vnto the graue. Out of the depths haue I cried vnto thee, O Lord: Lord heare my voice. My ſpirit within me is ouer-whelmed, my heart within me is deſolate. I ſtretch forth my hands vnto thee, my ſoule thirſteth for thee in a thirſty land. O remember not againſt vs former iniquities, let thy tender mercies ſpeedily preuent vs: for we are brought very low.* If the affliction be very grieuous and of long continuance, faith doth neither quaile, nor ceaſe to ſeek helpe; but looketh vp to the Lord, expecting ſaluation in due time to be reuealed. *O God, why haſt thou caſt vs off for euer? Why doth thine anger ſmoake againſt the*

Pſal.127.1,2.

Pſal.69.13,14, 15,16.

Pſal.88.1,2,3.

Pſal.130.1,2.

Pſal.143.3,6.

Pſal.79.8.

Pſal.74.1,2.

the sheepe of thy pasture? Remember thy Congregation, which thou hast purchased of old, the rod of thine inheritance, which thou hast redeemed. I am poore and sorrowfull, let thy saluation, O God, set me vp on high; for God is the strength of his people, who will bring them againe from the depths of the Sea. The life of faith shall [illegible] in ioy & comfort. He that trusteth in the Lord shall re[illegible] in his holy Name. *I am a wonder vnto many, but thou my strong refuge. Let my mouth be filled with thy praise, and with thy honour all the day. Our heart shall reioyce in him, because we haue trusted in his holy Name. Loe, this is our God, we haue waited for him, and he will saue vs: this is the Lord, we haue waited for him, we will be glad, and reioyce in his saluation.* The expectation of them that hope in the Lord, shall not be frustrated, therefore they shall reioice in him, and sound forth his praises. He that hath learned to liue by faith, shall also die in faith. *All these died in* or according to *the faith.* If we know how to walke with God by faith, as *Henoch* did, all the daies of our life, amidst the manifold temptations & changes that we meet withall in this world; we shal the better encounter with death, when the agonies therof be vpon vs. Death is many waies terrible, and the assaults of Satan at that time are vsually most strong, as being his last: but hee that hath taken out this lesson, To liue by faith, shall easily quench the fierie darts of the Deuill, manfully conquer this strong enemie, renew his repentance, and confidence in Gods mercy vpon the sight of sin, & willingly resigne himselfe into the hands of God. This is the ordinary course, Liue in faith, & die in faith, Liue holily, and die blessedly. Therefore let vs leaue late repentance to them that think it but a sport to venture a soule, and take that course that is sure to speed. To say no more, it is exceeding dangerous to put off repentance from day to day, though some few haue obtained mercie at their latter end: But this is sure, he that liueth in faith, shall die in faith, and liue in glory for euermore. *Amen.*

FINIS.

Psal.69.29.
Psal.68.35.
Verse 22.

Psal.71.7,8.

Psal.33.21.

Esay 25.9.

Psal.68.19.
& 69.30.

Heb.11.13.